



January 1969

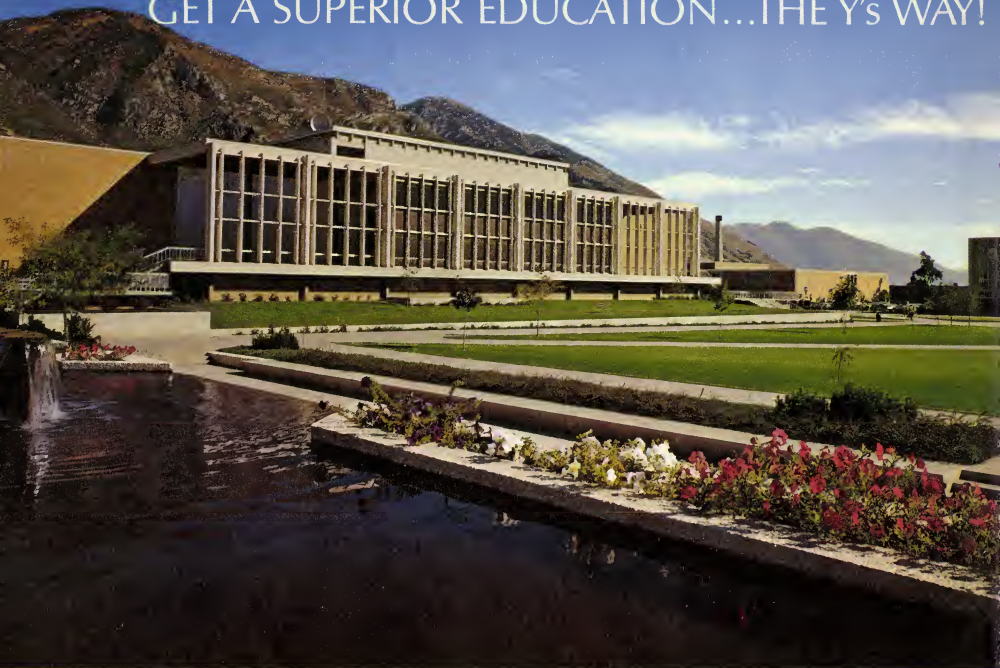
The Era

Improvement

The Church in Alaska



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DATES TO REMEMBER

Jan. 6—Deadline to register for American College Tests of Feb. 8.

Jan. 20—Final date for submitting applications for admission or readmission for spring semester 1969.

Feb. 3-4—Registration for spring semester.

Feb. 8—American College Tests.

Mar. 1—Final date for incoming student applications for scholarships.

Mar. 24—Deadline to register for American College Tests of April 26.

April 26—American College Tests.

April 30—Final date for new freshmen to apply for fall semester admission.

May 31—Final date for submitting applications for admission or readmission for Summer School 1969.

Sept. 18-20—Autumn semester registration.

On the Cover:

The cover this month features scenes from Alaska, the northernmost region of the United States and home of some 5,000 Latter-day Saints. Upper left, brown bear fishing for salmon on the McNeil River; upper right, native boy with a shee fish; center left, lonely homestead in the Matanuska Valley, north of Anchorage; center right, Lake George breakup of Glacier Dam; bottom left, winter scene near Anchorage; bottom center, Eskimo blanket toss, popular sport among Eskimos; bottom right, caribou near Denali Highway in central Alaska. Except for the photograph of the Anchorage winter scene, which was taken by Jean Merchant, all photographs were taken by O. Stewart of Stewarts Photo.

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David O. McKay and Richard L. Evans, Editors; Doyle L. Green, Managing Editor; Albert L. Zobell, Jr., Research Editor; Robert James Goldblatt, Jay W. Todd, Eleanor Knowles, Wilbur T. Ryan, Editorial Associates; Florence B. Pinnock, Today's Family Editor; Marion D. Hanks, Era of Youth Editor; Elaine Cannon, Era of Youth Associate Editor; Ruth Reynolds, Art Director; Norman F. Price, Staff Artist.

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An Ensign to the Nations

● The Church of Jesus Christ of Latter-day Saints was scarcely one year old when the Prophet Joseph Smith, then only 25 years old, received through revelation a marvelous declaration, great and comprehensive in its scope:

“... I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek it. . . .” (D&C 45:9.)

On Liberty Island, at the entrance of New York harbor, stands the Statue of Liberty, a light to the nations. What that statue symbolizes to the oppressed and downtrodden, the gospel of Jesus Christ is to the world. The Church of Jesus Christ of Latter-day Saints has reared an ensign to the nations.

I believe that mankind today is earnestly seeking after truth. Leading thinkers and statesmen are calling upon mankind everywhere to return to the religious ideals, and yet when men return to the churches, they find that if they ask for bread they are given only a stone.

In the face of that condition we have this declaration, made well over a century ago, that the gospel is to be “a light to the world.” If this is truly the light for which the world is seeking, it is well to realize that never before has there been such a responsibility upon members of the Church, who declare that the truth for which the world is struggling is already in the world.

What we claim must be substantiated by facts. The tree must be judged by its fruit, and men today are ready to test the fruit and act accordingly.

The responsibility of showing to the world that the gospel of Jesus Christ will solve its problems rests upon the men and women who make the claim, who believe that the declaration made by the Prophet Joseph is true. I believe that every world problem may be solved by obedience to the principles of the gospel of Jesus Christ. ○

I Bear You My Testimony

● God help us to conserve the powers of our boys and girls. God help us to implant in their hearts the principles of life and salvation. May they have an undying testimony of the truth of the gospel of Jesus Christ. I know it is true. I know that the principles of the gospel of Jesus Christ are the principles of eternal life. I bear you my testimony that the men who have stood at the head of this Church have been prophets of God; that the unity among the authorities is as great as or greater than it has ever been in the history of the Church. I believe that this oneness is characteristic of the priesthood.

I love the presidents of stakes and the bishops of wards who preside over the Saints. They are one for the truth, and they would give their lives for it.

God help us to instill into the hearts of the young that same desire, and to keep our girls free and unspotted from the association of men who have the vilest of evil in their hearts, and who would deprive those girls and those boys of the ideals of purity. ○

If Men Earnestly Strive

● How delightful this world would be if men were earnestly to strive to apply Christ's advice: “If ye have ought against thy brother, go to him” (see Matt. 5:23-24), or his admonition to “seek ye first the kingdom of God, and his righteousness” (Matt. 6:33), which means, simply, be not so anxious about worldly things as to make them of worth superior to spiritual attainment.

The Savior condemned hypocrisy and praised sincerity of purpose. Keep your heart pure, and your actions will be in accord therewith. Social sins—lying, stealing, dishonest dealing, fornication, and the like—are first committed in thought.

No man can sincerely resolve to apply in his daily life the teachings of Jesus of Nazareth without sensing a change in his nature. The phrase “born again” has a deeper significance than that which many people attach to it. This changed feeling may be indescribable, but it is real.

Happy is the person who has truly sensed the uplifting, transforming power that comes from this nearness to the Savior, this kinship to the living Christ. I am thankful that I know that Christ is my Redeemer. ○

Take the High Stand of Right

● Must we not raise our voices in denouncing evil when we see it? Yes, we may speak of conditions, but it is unnecessary to revile the character of men. We cannot do so as true Latter-day Saints; we must rise above it, for though we are *in* the world, we must not be *of* the world.

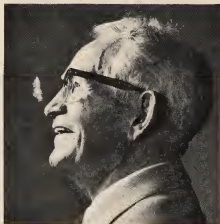
There is a trait in the hearts of many to pick at their fellowmen. We cannot encourage that tendency. As James says, it is from the earth—sensual, devilish. (See James 3:15.) We must not pick out that which will tear down a brother's character, nor the character of the city, the state, or the nation. Let us be true to our nation; there is reason to be true to it.

If we see a condition in our town that endangers the lives of our fellow citizens, we meet that condition. If it is a washout, a hole in the roadway, a light is placed there at night to warn travelers, and as soon as possible the problem is corrected.

Now, there are evil conditions in society; there are sunken roads that need to be filled. It is our duty to meet those conditions. In meeting them, we take the higher stand of truth, the stand of the gospel. Let us do so calmly, and determinedly, without vilifying those concerned, without tearing down character. Take the high stand of right. Remember that the gospel of Jesus Christ is one of good tidings. Preach it; live it in your acts. ○

The Editor's Page

Thoughts for the New Year



By President
David O. McKay



Towering Mt. McKinley, tallest mountain peak in North America, is covered with deep snow, ice even in mid-summer.

The Church in Alaska

By Eleanor Knowles

Editorial Associate

● The wind from the north was bitter that September afternoon in 1910, as a band of curious miners, fur trappers, fishermen, and other onlookers gathered on the shore of the Bering Sea. They were there to witness a most unusual event. Promptly at 2 p.m. Dr. E. G. Cannon, 90-year-old high priest in The Church of Jesus Christ of Latter-day Saints, stepped to a platform and told the spectators about the Church. Then he led Mrs. A. W. Anthony, who was clad all in white, into the waters where, with churning breakers beating upon the shore, he baptized her a member of the Church.

In December 1967, a similar event took place near Hyder, Alaska. Nora McCrae of Stewart, British Columbia, had become interested in the gospel and had written to the Alaskan-Canadian Mission headquarters in Vancouver, B.C., for additional information. After several months of correspondence with Sister Erma T. Hinckley, wife of President Arza A. Hinckley, she asked to be baptized. Many weeks passed before two missionaries were able to travel

to Stewart. In three days they presented the disquisitions to her and found her worthy of baptism. But there was no place to baptize her—the lake near the town was frozen over with 18 inches of solid ice. People throughout the area knew the young woman wanted to be baptized, and on a Sunday morning one of them called from Hyder, 35 miles around the bay.

"If you'll get over here immediately, the tide is right, and you could be baptized in the ocean," she was told.

Sister McCrae, the two missionaries, and many of the residents of Stewart jumped into automobiles, and the caravan drove in a blinding blizzard to Hyder. As they approached the sea, the blizzard began to abate, and an opening appeared in the dark sky. With the sun beginning to shine through the clouds, Sister Nora McCrae was baptized into the Church. Then, as the group drove away from the scene, the blizzard resumed.

These are just two of many people who have



Alaska was "blessed and set apart for preaching of the gospel" near Juneau June 6, 1928. Elder Heber Meeks, second from right, offered dedicatory prayer; others present were Elders Alvin Englestead, James Judd, Lowell Plowman.



Old Russian chapel in Kenai, Alaska, is relic of nineteenth century Russian settlement.



Illustrated by Don Young

The first known Mormon in Alaska was a gold seeker who also kept a "chapel on wheels."

learned of the Church, become converted, and been baptized in icy waters of the 49th State.

Alaska, the largest and most sparsely populated state of the Union, is experiencing tremendous growth, and the Church is growing with it. Today some 5,000 Latter-day Saints live there, compared with 450 in 1950 and 11 in 1935. Alaska Stake, which extends from Anchorage north 300 miles (12 hours by train!) to Fairbanks, has 3,300 members. Another 1,800 members are in the mission. In terms of area covered, the Alaskan-Canadian Mission is one of the Church's largest. In addition to Alaska, it includes British Columbia and the Yukon Territory in Canada—a vast area of 1,100,000 square miles.

Who are the members of the Church in Alaska? They include miners, professional men, teachers, students, airline and bush pilots, military service personnel, fishermen and hunters, farmers and homesteaders, government employees, builders, businessmen, housewives, children—in fact, a cross-section of interests and pursuits that might be found almost anywhere. But there is a difference. These people have one vital characteristic in common: a spirit of pioneering. Everywhere one goes in Alaska, one has the impression of being on a modern-day frontier. There's a sense of urgency, of purpose, of adventure about Alaska and Alaskans.

Except for a brief period at the end of the nineteenth century when the gold-rush fever drew many thousands of fortune seekers there, the awakening of this frontier has come slowly. More than two hundred years ago, the only inhabited portion of the earth that was undiscovered and unmapped was the northwest coast of North America; maps of that day ended on the northern California coast, and it was unknown even whether Asia and America were joined.

In 1731 Vitus Bering, sailing under a commission from Peter the Great of Russia, sailed through the straits that now bear his name and proved that the two continents were not joined. He made a second voyage in 1741 and landed near Mount St. Elias, less than ten miles from what is now the Alaskan-Canadian border. Concluding that the new land was indeed America, not another island or subcontinent, Bering thus became the first person to discover and identify America on an expedition from the west.

It wasn't until some fifty years later that the first Russian settlement in North America was established,



Pine trees assume interesting "pipe-cleaner" shapes because of permafrost, which keeps ground frozen year 'round.

when an expedition dropped anchor at Three Saints Bay on Kodiak Island. The Russians began establishing trading posts along major rivers and exploiting the furs of the new country for the Imperial government. Meanwhile, British, French, Spanish, and American vessels were also exploring far into the north country, seeking the rich fur trade. By 1867 the country had been stripped of otter and seal, and with the depletion of this valuable resource, the Czar decided to sell the land.

William Henry Seward, secretary of state in Andrew Johnson's administration, signed a treaty with Russia on March 30, 1867. A year later, when the House of Representatives was called upon to pay the bill of \$7,200,000, many skeptical congressmen labeled the territory "Icebergia." The attitude for the next 30 years prevailed that Alaska was a "worthless expanse of ice and snow fit only for walruses and polar bears."

Then, in 1897, Seattle newspapers blazed with the headline "A Ton of Gold!" The *S. S. Portland* had docked with early dividends of the Klondike strike in the Yukon Territory of Canada. Immediately adventurers from all over America headed toward the Alaskan and Canadian goldfields. Some became fabulously wealthy, but most failed to find much of the valuable mineral. Within two decades the richest lodes had given out, and again Alaska settled down

almost into oblivion. The real wealth of the land remained to be developed; and as the twentieth century reached maturity, enterprising individuals and companies were finally tapping and developing Alaska's greatest natural resources: oil, minerals, hydroelectric power, natural gas, and forests.

World War II brought renewed interest in Alaska, for the far reaches of the state are strategically close to Japan and Soviet Russia. As Japanese troops filed ashore on Attu and Kiska in the Aleutian Islands, the United States rushed to establish military bases and warning systems throughout the vast territory. Today several large key military installations are firmly based there, and the government is the largest single employer in the state.

Until the post-World War II boom years, growth of the Church in Alaska was slow. Perhaps the first known Latter-day Saint to go there was Dr. E. G. Cannon, a gold seeker. He had been converted to the Church in 1871, and as he traveled throughout Alaska, he maintained a "chapel on wheels" in which he conducted meetings in mining camps in the Seward Peninsula and Nome areas. In Nome he met K. N. Winnie, taught him the gospel, and baptized him in the Bering Sea on June 25, 1902. Together the two men acted as unofficial missionaries for the Church, until Dr. Cannon's death in November 1910.

The Territory of Alaska came under the jurisdiction of the Northwestern States Mission during the first quarter of the century, and later became part of the Alaskan-Canadian Mission. The first missionaries were sent to Juneau in 1913, and a few others later visited Alaska, but with little success.

Then, in 1928, President William R. Sloan of the Northwestern States Mission sent four elders—Heber Meeks, Alvin Englestead, James Judd, and Lowell Plowman—to Juneau, Alaska, to determine if conditions would be favorable to establishment of a district there. Elder Meeks, a short-term missionary from Kanab, Utah, wrote: "Next morning [June 6] we fasted. We climbed a mount overlooking the city and bay and in a beautiful spot carefully selected, offered a prayer, blessing the land and setting it apart for preaching of the gospel. . . . The service was very impressive and we feel the Lord is blessing us."

When the missionaries returned to their hotel, a newspaper reporter called and asked for an interview. The next day the elders presented a copy of the Book of Mormon to the local newspaper editor. They were then invited to speak at a Chamber of Commerce luncheon, and the newspaper carried a full report of their talks. Before they left Alaska, they had sold 1,300 copies of the Book of Mormon.

In August 1928, Elder Plowman wrote that the

work was progressing, particularly among the Indians. Writing for the *Liahona*, he reported: "The Indians . . . are proud of their blood and we know they have good reason. They are very anxious to purchase and read the Book of Mormon. These Indians are interested in learning of their forefathers. They listen intently to what we tell them, and what we have to tell them seems to satisfy them. These Indians also have a legend of Christ's appearance to them. The legend is very similar to the one held by the Aztecs of Mexico.

"Yesterday I called at a house in which several Indians were gathered. . . . They could not agree on a common religion. One lady said that someone would come who could explain the religion of their fathers to them. Just then I arrived on the scene. One of the sisters believes that I was sent by God to explain to them their religion, and I have an appointment with them this afternoon."

Missionary efforts were sporadic during the 1920's and 1930's, and the few Saints in Alaska were primarily homesteaders and fortune seekers who had joined the Church before traveling there. One of them was Stewart C. Campbell, of Washington, D.C., a great-grandson of President Brigham Young. Campbell was property manager for a group of 200 families from Michigan, Wisconsin, and Minnesota who planned to homestead in the Matanuska Valley, north of Anchorage, in 1935. He reported: "This expedition is being made with dynamite, tractors, and other modern devices for clearing away the forests and subduing the land, instead of the ox carts and hand-earts of the old pioneers, but I know that we are bound to run into many of the same experiences as they had. It really seems the most natural thing in the world to me to be engaged in a pioneering movement, after being brought up on a steady diet of pioneer stories and experiences."

In July 1933 President and Sister Preston Nibley of the Northwestern States Mission toured the territory. On July 10 they organized the first branch of the Church in Alaska, the Fairbanks Branch, with about twenty members in attendance. That night more than one hundred visitors and investigators attended a public meeting in the Masonic Hall. Afterwards five people came up and said they were Mormons and had been in the city for many months without knowing others were there.

The first public meeting of the Church at Anchorage was held March 23, 1941. The following week the chaplain at Fort Richardson, an army base just north of the city, arranged for two of the elders—Lester F. Hewlett and Clifton B. Thomas—to conduct the post's weekly religious service. By this time there were

Alaskans share a "common spirit of pioneering"; as a result, they seem more "friendly, open-minded, and casual."

about 300 Saints who were residing in Alaska.

With this new impetus, Church membership began to grow steadily, if not rapidly, during the next two decades. Many of the members who settled there were Latter-day Saints who had served as Alaskan missionaries or who had been stationed there with the armed forces. In addition, missionary work proved very fruitful. One of the biggest contributing factors for the success of conversions is in the nature of the Alaskan settlers themselves: As a rule, the people who have pioneered the 49th State are friendly, open-minded, and casual. They are drawn together as neighbors because of the rigorous weather and their relative isolation from other communities. Thus they seem to be more receptive to listening to emissaries of a Church whose members are also closely knit, vigorous, and friendly.

Approximately one-sixth of the people of Alaska are Eskimos, descendants of prehistoric immigrants from Asia, and Indians. In 1964 missionaries were called specifically to proselyte these people. According to Elder Stewart Durrant, former president of the Alaskan-Canadian Mission, "Lamanite baptisms have furnished the mission with some fine leaders, among which are church builders, full-time missionaries, and auxiliary and priesthood leaders." Indian seminaries have been established, and many Indian children are participating in the Indian Placement Program.

Travel presents some of the greatest problems for missionary work, for there are few paved roads in that vast state. The airplane has become the most economical, efficient, and fast way to travel, and Alaskans own more private planes per capita than are found in any other state. Landing "fields" range from modern airports to frozen lakes, mud flats, gravel bars, open fields, as well as rivers, lakes, and bays for float planes. Thus members and branches of the Church can be found even on remote islands.

Kodiak Island, land of the kodiak bear and some of the finest fishing in the world, has a strong branch of nearly 170 members, primarily servicemen and their families.

Annette Island, in the southeastern part of the state, has 24 members. Missionaries were driven from this island several years ago by priests who claimed the island was given to the Indians and that the Indians didn't want another religion. However, the branch

president, James Gilmur, who married the daughter of an Indian chief, has kept the members active there, and with the influence of his wife and her father, the missionaries have again been permitted on the island. They are not allowed to tract from door to door, but members invite their friends to their homes and have the elders teach them there.

The Church has grown most rapidly in metropolitan Anchorage and Fairbanks. On August 13, 1961, the Alaska Stake was organized, with 1,850 members. The beautiful Alaska Stake center was dedicated in Anchorage just five years later. Today, with almost twice as many members as when the stake was organized, there are four wards in Anchorage, one in Fairbanks (the two wards there were combined after the disastrous flood of 1967), one in Palmer, and branches at Chugiak, Delta Junction, and Eielson Air Force Base.

Branches of the mission and their membership include Juneau, 449; Soldatna, 359; Ketchikan, 273; Kodiak, 167; Sitka, 100; Homer, 93; Seward, 42; Annette Island, 24; and the Alaska District Branch, 358. The latter branch includes members who live in remote areas and who are unable to attend group meetings because of distances and the difficulty of travel. Branch President Harold V. Walther, who resides in Anchorage, communicates with them by letter and through a small newspaper, the *IceBreaker*.

Many of the wards and branches have completed or are now building beautiful chapels. One of the

most charming is in Ketchikan, where the building has been constructed to look like a large home, so it can be sold easily when the branch is able to construct a larger chapel.

The Kenai Peninsula, south of Anchorage, is experiencing a great surge in growth, thanks to discovery of valuable offshore oil. In 1958 (one year before the state was admitted to the Union), the first Latter-day Saint Sunday School at Soldatna was organized with three families. On July 21, 1968, just ten years later, nearly 300 Church members gathered in the beautiful new Soldatna Branch Chapel to hear the dedicatory prayer by Elder LeGrand Richards of the Council of the Twelve. And already members of this thriving branch are making plans for the second phase of their building program.

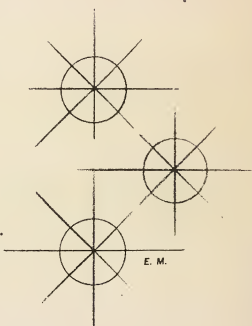
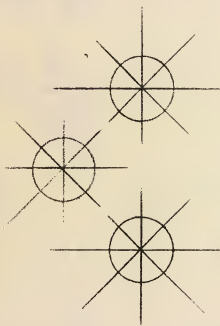
From Kodiak to Ketchikan, Nome to Seward, wherever members of the Church are found, there's a sense of modern-day pioneering. Despite extremes in weather, extremes in daylight and darkness (22 hours of daylight in the summer, 22 hours of darkness in winter), and extremes in distance, the Saints work together to help build up the kingdom of God. Devastating earthquakes, tidal waves, and floods have taken their toll, but somehow damage is repaired, homes and chapels are rebuilt, and the ties of the people are strengthened. The very elements that discouraged earlier settlers are uniting to bring today's Alaskans closer together, bringing great benefits and strength to the Church and to its Alaskan membership. ○

Laughter

By Beth M. Applegate

*You laughed.
Your rippled laughter
Reminded me
Of slowly breaking ice.
I laughed
The moment after,
And then I thought
That laughter had its price.*

*Tears sounded
In your merriment.
The shattering
Of pain was in your glee.
But laughing,
You have found content,
And I have learned
That laughter sets one free.*





How Glorious is Youth

Compiled by Marion D. Hanks, Elaine Cannon and Doyle L. Green

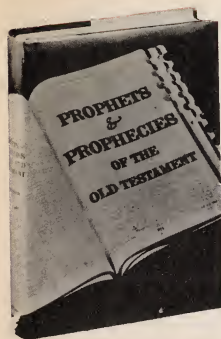
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Mormons and the Olympics

By Jack A. Nelson

● The young athlete stood tall and slender under a bright blue sky that July of 1912 in the Olympic stadium at Stockholm, Sweden. He was Alma Richards, a young Latter-day Saint representing the United States in the high jump at the fifth modern Olympiad.

Only two other jumpers remained in competition against Richards: favored Hans Liesche of Germany and another American, George Horine of Stanford University. Already they were jumping at the Olympic record height of six feet three inches.

The German, Liesche, cleared the bar on his second try, and then Horine succeeded on his last attempt. Richards also had one attempt left to make the jump. If he failed, he was out. The young Latter-day Saint took a deep breath and sailed gracefully over the bar.

Alma Richards was engaged in an athletic competition that was more than three thousand years old and that has held the world's attention recently at Mexico City. In addition, he was reflecting a principle that was recognized soon after the restoration of the Church—that wholesome recreation and competition are a vital part of man's development along with his spiritual progress. There are many accounts of the Prophet Joseph Smith competing in informal wrestling matches for relaxation and recreation. Wrestling

was a popular frontier sport, and the Prophet, a powerfully built man, took on all comers.

In the same spirit, the extensive athletic programs of the Church are recognized worldwide as models of group participation.

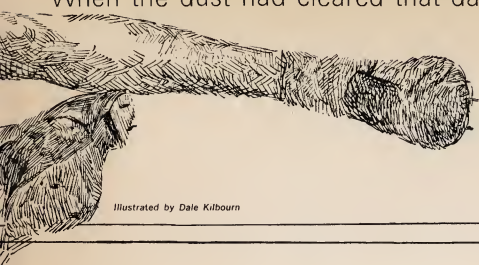
But that day in Stockholm, young Alma Richards did not know that he might be setting a tradition of athletic skill for other young Latter-day Saints to follow in future years. When the dust had cleared that day, he had set a new Olympic record of slightly over six feet four inches in the high jump, earning the lusty cheers of the crowd of 10,000. Liesche came in second at six feet three and a quarter inches.

After returning home to Utah, proudly bearing his gold medal, Richards had a chance to cash in on his fame. A tobacco company offered him a sizable sum for the use of his picture for advertising, but he turned the offer down.

The Olympic games, which were begun by the Greeks, were suspended in the fourth century and not resumed again in all their traditional pomp and ceremony until 1896. The colorful 1968 spectacle in Mexico City bore a remarkable resemblance to the ancient Olympiad, although sports are added or dropped each time.

The theme, however, has remained constant. It was graven in rock, scrawled on papyrus, shaped into statuary, preserved on

"When the dust had cleared that day, he had set a new
Olympic record of
six feet four inches."



Illustrated by Dale Kilbourn

Jack Nelson, formerly a radio and television script writer at Brigham Young University, is presently pursuing his doctorate in journalism at the University of Missouri, where he is a member of the Columbia Branch, Central States Mission.

parchment through the dark ages, and resurrected in the 1890's by a relentless French dreamer named Baron de Coubertin. He caught the spirit of the ancient Olympics when he wrote: "The important thing in the Olympic games is not to win, but to take part. The important thing in life is not the triumph but the struggle. The essential thing is not to have conquered but to have fought well. To spread these precepts is to build up a stronger and more valiant and above all more scrupulous and more generous humanity."

De Coubertin knew there would be disputes, disharmony, bickering, and—what he dreaded most of all—rampant nationalistic fervor striking at his efforts to restore the spirit of the games. All these have been present in the Olympics at times, and undoubtedly will continue to be a minor part of the competition, at least until human nature changes.

Greek competitors cried "professionalism" at Roman athletes a hundred years before the coming of the Savior and accused one another of unfair practices for previous centuries. In 392 A.D. Roman athletes, angered by charges that they had been subsidized, burned the dormitories that housed the other athletes.

The Christian emperor Theodosius banned the games that year. "A nuisance," he called them.

However, de Coubertin saw all such incidents as mere specks of trouble. The games had proved their worth. They had served to unite the warring tribes of Greece, had broken the hostile barriers that separated the ancient cultures, and in truth had been one of the few common meeting grounds of the ancient world.

The Greeks interrupted even their bitterest wars to hold their games, and in general the Olympiad imposed periods of peace on a chronically warring world. Despite critics who claim that they have become political tools, the Olympics of today have transcended time and time again, the difference that marked the world in which they were held.

To de Coubertin, this was the importance of the games. He lived to see the wrangle over the admission of Germany in the first of the modern Olympics in 1896, and saw the dream nearly collapse from lack of interest and meager funds at Paris in 1900. He saw the semi-boycott by foreign athletes of the 1904 Olympics at St. Louis.

In 1908 the Olympiad returned to glory in London, only to be marred by officials who picked up and almost carried the exhausted Italian marathoner Dorando Pietri across the finish line ahead of the American Hayes. An explosive international incident resulted when the Italian was disqualified.

But despite all the hassles, the boycotts and international disputes, the Olympic flame still burns brightly. The spirit of individual competition pervaded all the splendor and spectacle in Mexico in October.

Of special interest to Latter-day Saints, when the symbolic doves of peace were released into the soft Mexican skies above the Olympic stadium, there were those who, along with the colors of their nations, bore the priesthood of God.

They were there not only because they were blessed with great natural ability, but also because they had the self-discipline, fortitude, and courage to put in weary, lonely hours of practice.

Inevitably, the athletes say that because of the competition, they feel a new spirit of understanding and brotherhood that surpasses the boundaries of nationality and race. That was the way that the French dreamer de Coubertin hoped it would be back at the end of the last century.

Editor's note: Although more than a dozen Latter-day Saints participated in the recent Olympics at Mexico City—some serving as manager, trainer, coach; others competing in such events as diving, pistol shooting, track and field, volleyball, and canoeing—to our knowledge no Latter-day Saint won a gold, silver, or bronze medal.



An inspired call for

Using the Scriptures in Our Church Assignments

By Elder Harold B. Lee

Of the Council of the Twelve

● Our greatest responsibility as members of the priesthood is to teach the gospel of Jesus Christ and the doctrines of the kingdom. If we fail in that, we have failed in the most important thing all of us should be doing.

Underlying this responsibility are the admonitions from our Heavenly Father given in Section 20 of the Doctrine and Covenants.

God gave Joseph Smith "power from on high, by the means which were before prepared, to translate the Book of Mormon;

"Which contains a record of a fallen people, and the fulness of the gospel of Jesus Christ to the Gentiles and to the Jews also."

Then the Lord said, "Which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them—

"Proving to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old;

"Thereby showing that he is the same God yesterday, today, and forever. Amen.

"Therefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work.

"And those who receive it in faith, and work righteousness, shall receive a crown of eternal life;

"But those who harden their hearts in unbelief, and reject it, it shall turn to their own condemnation—

"For the Lord God has spoken it; and we, the elders of the church, have heard and bear witness to the words of the glorious Majesty on high, to whom be glory forever and ever. Amen.

in his own likeness, created he them;

"And gave unto them commandments that they should love and serve him, the only living and true God, and that he should be the only being whom they should worship.

"But by the transgression of these holy laws man became sensual and devilish, and became fallen man.

"Wherefore, the Almighty God gave his Only Begotten Son, as it is written in those scriptures which have been given of him.

"He suffered temptations but gave no heed unto them.

"He was crucified, died, and rose again the third day;

"And ascended into heaven, to sit down on the right hand of the Father, to reign with almighty power according to the will of the Father;

"That as many as would believe and be baptized in his holy name, and endure in faith to the end, should be saved—

"Not only those who believed after he came in the meridian of time, in the flesh, but all those from the beginning, even as many as were before he came, who believed in the words of the holy prophets, who spake as they were inspired by the gift of the Holy Ghost, who truly testified of him in all things, should have eternal life." (D&C 20:8-26.)

I do not know a more powerful scripture to tell us

wider use of the standard works of the Church.

the importance of using the scriptures in all our teachings.

To illustrate the lessons we can gain from reading the scriptures, let me tell a personal experience. While organizing a new stake presidency in Australia and instructing them in their duties, I was asked, "But Brother Lee, where are we going to get the ability and the power to do what you have said is our responsibility?" In answer to this question, I turned to the Book of Mormon.

In the seventeenth chapter of Alma, we read how Alma, the renegade son of the prophet, and the sons of King Mosiah decided that they were going to destroy the work of their fathers. The Lord sent an angel to strike the unruly Alma down, and for three days and nights he lay as though he were dead. He became converted. The sons of Mosiah, watching, wondered when the lightning was going to strike them. They too became converted; they had learned their lesson. Then they went out as great preachers of the gospel.

"And now it came to pass that as Alma was journeying from the land of Gideon southward, away to the land of Manti, behold, to his astonishment, he met with the sons of Mosiah journeying towards the land of Zarahemla.

Now these sons of Mosiah were with Alma at the time the angel first appeared unto him; therefore Alma did rejoice exceedingly to see his brethren; and what added more to his joy, they were still his brethren in the Lord; yea, and they had waxed strong in the knowledge of the truth; for they were men of a sound understanding and they had searched the scriptures diligently, that they might know the word of God.

"But this is not all; they had given themselves to

much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority of God." (Al. 17:1-3.)

That is how we get the influence necessary to make our words understood by those whom we would teach.



As he closed his last recorded writing, Nephi said, "... neither am I mighty in writing, like unto speaking; for when a man speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth it unto the hearts of the children of men." (2 Ne. 33:1.)

We must learn to teach by the power of the Holy Ghost. We must seek that same power to be effective teachers.

All that we teach in this Church ought to be couched in the scriptures. It ought to be found in the scriptures. We ought to choose our texts from the scriptures. If we want to measure truth, we should measure it by the four standard works, regardless of who writes it. If it is not in the standard works, we may well assume that it is speculation, man's own personal opinion; and if it contradicts what is in the scriptures, it is not true. This is the standard by which we measure all truth.

Remember what the Prophet Joseph Smith said about the Book of Mormon: "I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding its precepts, than by any other book." (Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, p. 194.)

Should we say any more than that? There is nothing better that we can do to prepare ourselves spiritually than to read the Book of Mormon. Many doctrines

Illustrated by David Thomas

of the Bible that are only partially covered there are beautifully explained in the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price.

We need to study those scriptures which pertain to priesthood, to be fully advised in the priesthood of the spiritual phases of our calling. Every priesthood holder should study thoroughly sections 20, 42, 68, 84, 107, 111, 121, and 132 of the Doctrine and Covenants. He should also study and understand Paul's message to the Hebrews, especially the fifth and seventh chapters. If any man will study these teachings and put them into practice in his life, he is going to be a better officer in his professional life as well as in the Church.

George Romney, governor of Michigan and former president of the Detroit Stake, once said in a stake conference: "Boys, I want to tell you something. I have never had a degree in business administration from any business school. What success I have had in the business world I owe to the training I received in this Church. I was a deacons quorum president, and I was taught by advisers and by a counselor in the bishopric how to be a good one; I was a president of a teachers quorum; I have been a branch president; I have been a district president; I am now a stake president. And in all that I have been taught, I have tried to master how each of these duties is to be per-

formed, and I have been applying these lessons in my business administration."

W. Aird Maedonald, former president of the Oakland Stake and a law officer by profession, was once honored for having the outstanding law enforcement organization in the state of California. When I congratulated him on this honor, he smiled and said, "Do not congratulate me. I do not know anything about organization except what I have learned in the Church, and I have organized my law enforcement agency as I did Oakland Stake. I have counselors; I have a high council; I have bishoprics dotted all over.

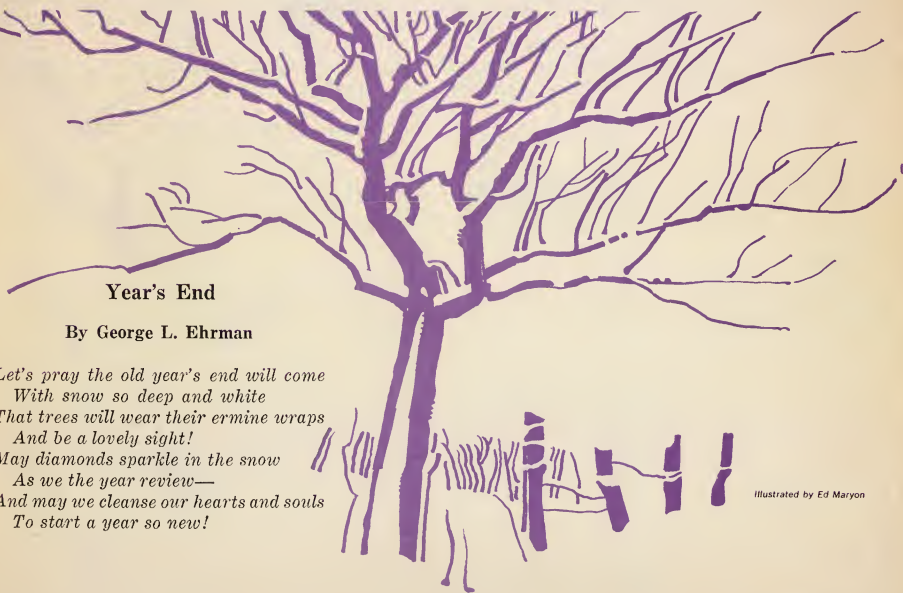
I do not call them by those names, but they act just as did our officers in the Oakland Stake, and that is all I know about organization."

We are in the service of the Lord. We have the right to spiritual direction, if we live worthily. God grant that we

may so live and study the scriptures, and let this be a reading habit that we indulge in daily, that we not fail of the high appointments for which we have been called in our Father's kingdom. ○



D. T.



Year's End

By George L. Ehrman

*Let's pray the old year's end will come
With snow so deep and white
That trees will wear their ermine wraps
And be a lovely sight!
May diamonds sparkle in the snow
As we the year review—
And may we cleanse our hearts and souls
To start a year so new!*

Illustrated by Ed Maryon

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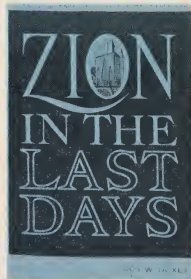
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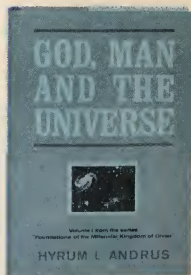
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Illustrated by Don Young
Photo by Ralph Reynolds

By **F. Weldon Thacker**
Assistant Director of Personnel,
Seminaries and Institutes.

● Tying the right kind of knot has saved many a load and life from an otherwise unknown fate. Be it a sheet bend used in tying two ropes together, or a bowline used for personal safety and rescue, a simple yet intricately entwined knot can have lasting value.

Similarly, many individuals' loads have been steadied, and many lives have been altered and redirected by a perceptive teacher who has cinched up a firm relationship with his students. Knots that bind teacher and student together and that bind students to truth can be of lasting value.

It is often helpful for teachers—parents and professional educators, as well as auxiliary and priesthood teachers—and for all who set examples followed by others to review the principles of knot tying as they relate to influencing others.

A. *The Interview Knot*: The tying of this knot can be time-

consuming, but it frequently results in a lasting rather than a temporary knot. The personal interview can be helpful in moving into another person's "living space" and helping him "rearrange the furniture," if necessary. This can be best accomplished when the student invites or lets the teacher into his "living space." The teacher cannot force his way in. Imagine the success of a teacher attempting to influence a student who dislikes or distrusts him or who lacks respect for him. How much more meaningful is advice or instruction from a person the student respects and admires and who he feels is genuinely interested in him and his welfare.

Sometimes during the course of the year the teacher hopefully has the rapport with a student that will enable him to tie such knots meaningfully and effectively. These knots need not always be tied in a formal setting. A casual setting can

also be sought and realized effectively.

Six basic needs of human beings have been identified as follows:

1. The need for food, protection, shelter, and good health.
2. The need for each person to have others take notice of what he is and what he has accomplished.
3. The need for each person to be accepted by others as an individual of worth.
4. The need for giving and receiving love.
5. The need for one's feeling that he is making a contribution of worth to others.
6. The need for each individual to develop the best that is in him by living principles of righteousness and having the influence of the Holy Ghost to guide him. (Paul H. Dunn, *The Ten Most Wanted Men* [Salt Lake City: Bookcraft, Inc., 1967], p. 106.)

Notice how many of these needs

a person-to-person interview could help fulfill if the teacher has genuine interest in and love for the student. Someone has said that "teaching is the process whereby one person helps another person change." Counselors claim that an individual is more capable of change if his basic needs are being met. The interview can be an extremely effective technique if it is used wisely.

The wise teacher will take time to review each student's needs, progress, and capabilities. Which students need knots tied for them? Which students might the teacher influence effectively with this technique? How might the teacher approach each one?

B. *The Introspection Knot*: It is not uncommon for students to acquire a great deal of information without fully appreciating its relevance to their own lives. Consequently, there are too many "A" students who live "C" or "D" lives.

One teacher took advantage of the material covered over the period of several weeks relative to the Israelites' being led out of Egypt to the Promised Land. The teacher illustrated in a stepladder fashion the various stages of spiritual maturity displayed by the Israelites. Those things that were done out of obligation or because of requirement were lower on the ladder than those done as a result of a willing heart (which involves more *self-discipline*). The next rung on the ladder referred to those who were not only willing to obey certain commandments but who were also anxiously engaged in obeying *all* laws and ordinances. Faith was on a higher rung.

After analysis of the chart, several of the students reported that they now realized that the motivation behind too many of their good works was that of the first rung, and they expressed to the teacher a desire to make compliance with

the gospel more than a matter of "I'm supposed to."

Another teacher watches for the appropriate time to have students write or respond to questions that encourage self-introspection, such as: Who am I, and *why*? Where have I been, and *why*? Where am I going, and *why*?

C. *The Individualized Lesson Knot*: After a few months of teaching a class, a teacher should be in a better position to know his students than he was earlier in the year. He can plan his lessons around the needs and personalities of the students in his class in such a way as to drive concepts home to them.

One successful teacher always oriented at least one lesson or a part of a lesson toward each student in his class sometime during the course. That is, although he didn't ignore the interests and needs of the other members of the class during those lessons, each lesson was planned and designed with a particular student in mind. He didn't leave his effectiveness in meeting the individual needs of his students to chance; he consciously planned the lessons with them in mind. Such intentions should not, however, be obvious. The lessons should be presented in such a manner that the students are not aware the teacher is purposely aiming at a particular one. Students should not be embarrassed before their classmates by such an approach.

D. *The Internalization Knot*: This knot is best tied by the student, but direction and assistance can be provided by the teacher. When a student is attempting to cope with a problem about which he is directly concerned, effective learning is more likely to occur. Missionaries often find that when they have to explain the gospel to others and defend their beliefs, many statements and scriptures suddenly take on significant mean-

Five practical ideas for better teaching.

ing, and the missionary gains insight into the gospel that he had never had before.

In "The Facilitation of Significant Learning,"⁷¹ Carl R. Rogers sets forth the following assumptions in answer to the specific question, "How can the incorporation of the process of learning and changing be made the deepest purpose of the educational experience?"

1. Human beings have a natural potentiality for learning.
2. Significant learning takes place when the subject matter is perceived by the student as having relevance for his own purposes.
3. Much significant learning is acquired through doing.
4. Learning is facilitated when the student participates responsibly in the learning process.
5. Self-initiated learning that involves the whole person of the learner—his feelings as well as intellect—is the most pervasive and lasting.
6. Creativity in learning is best facilitated when self-criticism and self-evaluation are basic, and evaluation by others is of secondary importance.
7. The most socially useful learning in the modern world is the learning of the process of learning, a continuing openness to experience, an incorporation into oneself of the process of change.

The teacher who is anxious to tie supportive and lasting knots would do well to analyze each of these seven points and evaluate his teaching techniques and approaches in light of them. He should realize that to be lasting, learning must come from within the students.

One writer has said: "The teacher can be sure that every student who has a vivid experience will learn. The nature of man is such that if he is not pathological in some significant way he will learn when he interacts with ideas or objects. He learns from *his* experience [his interaction] and not from the experience of his would-be teacher, but he will learn if he has experience. Thus the great teacher's chief concern is to plan varied and rich experiences for his students, for he knows that out of these experiences learning will arise. The learning will not always be the specific outcomes planned or those measured by formal tests, but often, if the activity is alive, imaginative, and varied, the learning which occurs will be more important than that planned. Such must be the faith of the teacher in the human mind."²

The teacher will not always be around in time of need to tie knots for the students. Therefore, it is important that part of the learning process include helping the students to discover how to tie knots themselves. The teacher should give serious thought to how to pro-

vide the kinds of experiences individual students need to crystallize the concepts stressed during the year into meaningful fruition.

The experiences needed to accomplish such ends are not vague or mysterious. Rather, the problem is more a matter of using techniques with which the teacher is acquainted, with the knot-tying goal in mind. Role-playing situations, practice, research, projects, assignments, situational questions, and other techniques may be the means of tying a knot for a student if they are wisely planned and executed.

E. *The Inspired Knot*: This knot is not mastered by mere practice nor repetition of past experience; neither is it always tied in quite the same manner. Thought, study, prayer, and effort enhance the efforts to tie this knot, and it may not always be tied in quite the manner that the teacher had first anticipated. But when tied, it can be effective and supportive to students.

This knot is especially effective during teaching moments, that is, in those occasional moments when the student is ready for such a knot

or when the student's need for such a knot is critical.

Because of the students' individual differences and varying backgrounds and experiences, a teacher may be confronted with those who have needs and problems that he himself has never experienced. The boy who has never known love in his home or the girl who is suspicious of the motives of everyone around her may not see things in the same light as does the teacher. How, then, can the teacher really anticipate all their needs and problems without having "walked in their shoes" or seen through their eyes?

At times, when a teacher has seemingly done everything he can to reach a student and tie a needed knot and all his efforts seem to have resulted in failure, he may be tempted to throw his hands in the air and exclaim, "Who but God knows how to help this student?" *Exactly!* And that is the time to turn to God for the help that only he can give. ○

FOOTNOTES

¹From a paper to be published as a chapter in *Contemporary Theories of Instruction* (Chandler Publishing Company).

²Earl V. Pullins and Aileen Lockhart, *Toward Excellence in College Teaching* (Dubuque, Iowa: William C. Brown Co. Publishers, 1963), p. 17.

Inner Peace

Lorence W. Martineau

*Today I haven't moved the world
With any new invention;
I've built no towering monument,
Attracted no attention.*

*I've organized no government
No armies have defeated;
No story of a fortune made
Have I this day repeated.*

*But all this day, praise be to God,
My thoughts have I succeeded
In keeping pure as morning dew—
No ill have I conceded.*

*And so, tonight, my mind is calm
As yonder verdant pastures,
And worry, fear, and human strife,
This day are not my masters.*



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Servicemen's Stake Created

More than 1,200 Latter-day Saint soldiers, sailors, airmen, and their families stationed in Europe recently participated in the formation of the Church's first stake consisting only of servicemen, Servicemen's Stake Europe.

Coming from Libya, Turkey, Greece, England, Belgium, Italy, and throughout Germany, the servicemen and their families gathered at the Berchtesgaden Religious Retreat Center, operated by the U.S. Army.



Presidential Inaugural Chairman Named

J. Willard Marriott, of the Chevy Chase (Maryland) Ward and prominent Washington, D.C., Republican Party member, has been appointed chairman of the 1969 Inaugural Committee by President-elect Richard M. Nixon. Theme of the January 20 inauguration will be "Bring Us Together," taken from a placard waved by a young girl during the autumn 1968 presidential campaign.

The LDS Scene

Japanese Exposition Building

The First Presidency has announced plans for the construction of a Church exhibition building for the 1970 Japanese World Exposition in Osaka, Japan. The one-story stilt structure will feature open Japanese gardens at the two entrances, two small theaters of 100 capacity each, and an 80-foot tower capped with a statue of the Angel Moroni. The exposition will open the spring of 1970 and close late that year.





Korean Translation Completed

Korean Latter-day Saints, now numbering about 3,500, recently received their first shipment of the newly translated copies of the Doctrine and Covenants and Pearl of Great Price. Members were keenly interested in examining the

books. Assisting in the translation were Tai Pan Chung, branch president of the Seoul Shin Shon Branch, and In Sang Han, language coordinator. Korean Saints now have access to all four standard works of the Church.



Peace Officer President

Captain Harry E. Schmid of the Decatur, Georgia, police department and member of the Atlanta (Georgia) Third Ward has been elected president of the 10,000-member Peace Officers Association of Georgia. Brother Schmid, a president of the 431st quorum of seventy, is well-known in his community for his efforts in encouraging school drop-outs, truants, and the less fortunate to pursue their education.

Transcontinental Walker

Byron D. Young of the Sparks (Nevada) West Ward recently set a new transcontinental walking record across the United States of 64 days 14 hours. Brother Young, walking from San Francisco's Golden Gate Bridge to the George Washington Bridge in New York City, broke the old record of 66 days, which had been set by two British soldiers in 1960. Brother Young's record is the more remarkable, however, because he did not walk on Sunday, so he actually crossed the USA in 58 days. A prominent spokesman for sound habits of exercise and eating, he will compete against the world's endurance-walk record holder, Dr. Barbara Moore of England, in May. The present endurance record is 41 hours 40 minutes of non-stop walking (168 miles). They will compete in England.



Chemistry Researcher

President Bryant W. Rossiter of the Cumorah (New York) Stake and associate manager of the annual Hill Cumorah Pageant, has been appointed associate head of the chemistry division at Kodak Research Laboratories. Dr. Rossiter is co-editor of a series of books on chemistry.



Business Schools Leader Named

LeRoy R. Stevens of the Monument Park (Salt Lake City) Ward has been named president-elect of the United Business Schools Association at the group's annual

convention in Boston. Brother Stevens, president of Stevens Henager College, will assume the leadership of an organization representing over 500 business schools, with a combined enrollment of about 250,000 students.

● Before Elijah appeared to Joseph Smith in the Kirtland Temple April 3, 1836, few organizations in the world were concerned with genealogical record keeping. Since then literally thousands of dedicated genealogical groups have sprung into being, and today Elijah's keys are having a profound global influence.

In August professional and amateur genealogists, archivists, librarians, historians, microfilmmers, demographers, sociologists, medical and computer scientists, government agencies, and others in allied fields from throughout the world will converge on Salt Lake City to share their ideas and experiences at the first World Conference on Records.

The Genealogical Society of the Church will host this conference August 5-8 in the new Salt Lake County Civic Auditorium (Salt Palace), where

display and exhibit areas already are being reserved by participating groups.

The theme, "Records Protection in an Uncertain World," will focus international attention on the need for safeguarding and preserving the world's vital records: original manuscripts, histories, biographies, other genealogical records, and statistical and scientific data. Persons entrusted with public records will learn firsthand of the Church's aggressive and inspired leadership in this field.

Of interest to visitors will be the Granite Mountain Records Vault in the Wasatch Mountains east of Salt Lake City, where more than half a million rolls of microfilm have already been stored. Conference visitors will go by bus to the vaults, which are now being prepared for the August event.

The World Conference's

identifying symbol is a gold circular reproduction of an Egyptian hypocephalus, indicating that record keeping is an ancient practice. The solid black bar and globe suggest protection, theme of the conference.

Spearheading the many planning committees necessary to prepare for the expected thousands of visitors are Elder Howard W. Hunter of the Council of the Twelve and Elder Theodore M. Burton, Assistant to the Twelve.

The conference registration fees are: \$44 per person before July 1, \$54 per person July 1 or after; \$22 for companion (husband or wife) before July 1, \$27 for companion July 1 or after. Conference registration and room reservation requests may be handled through World Conference Registrar, P. O. Box 11484, Salt Lake City, Utah 84111. ○

The Era Asks About

The World Conference on Records



The president of the Genealogical Society is Elder Howard W. Hunter of the Council of the Twelve, who discusses the timely topic of the World Conference on Records in this month's interview.

● **Q. Why is the Genealogical Society sponsoring the conference?**

A. Even though the Society has been collecting records for 75 years, we discovered a long time ago that the complete records of an individual man or of mankind cannot all be gathered by any one organization or housed in one library. We learned that other institutions have made remarkable contributions to



records preservation, storage, and usage. However, many persons concerned about records have sensed for some time the need to create patterns of uniformity in the preservation and utilization of records. In the absence of any move to gather like-minded groups, the society suggested a conference so that all interested persons and institutions could meet to discuss mutual concerns. By gathering the prominent leaders of the world in records preservation and usage, we can solidify our goals and objectives.

Q. Is records preservation an actual problem in today's world?

A. Very much so. For example, it is important to know that nearly all paper used in much of the world a century ago was made from inexpensive pulp and had a life-span of only a hundred years or so. Obviously, records on such paper—wherever they may be—will gradually begin to decompose, become brittle, and be ravaged by age and insects. Fires yearly destroy millions of pages of records. When one also considers the dangers from war, riots, floods, earthquakes, and other events, it becomes clear why so many institutions are microfilming their records in order to have an "insurance copy"—just in case.

Q. What has been the worldwide reception to the conference proposal and to your theme—"Records Protection in an Uncertain World"?

A. The response to the conference proposal has been very positive, and in some respects, overwhelming. We have had enthusiastic response from many governmental bodies on the national level and widespread response from governmental bodies on the local level. Hundreds of private institutions and organizations have voiced interest in attending the conference.

Our theme has created far more enthusiasm than we ever anticipated. Several years ago the Society published a little booklet entitled "Records Protection in an Uncertain World," which has been immensely popular among professional organizations. We have reprinted it numerous times, and are constantly exhausting our translated copies in German and Spanish. This wide acceptance of our

booklet indicated intense interest in records preservation, and has been the basis for generating interest in next August's World Conference on Records.

Q. Is this the first conference of its type?

A. We believe so. Although there are many international organizations composed only of historians, librarians, genealogists, archivists, demographers, or microfilmmers, to our knowledge there has never been an opportunity for all to meet and discuss mutual concerns.

Q. Does the Society hope to form a new worldwide organization as a result of this conference?

A. We do not intend to create such an organization, but we do hope that the leaders who gather will see the need for cooperation with others in forming any tool or device that could fill the needs of those who attend the conference.

Q. What role is the United Nations playing in records preservation and usage?

A. The U.N. has organized several of the record-keeping disciplines, such as archivists and librarians. However, we believe that individual institutions, organizations, and governments need to augment the efforts of the U.N.

Q. Is this conference open to all members of the Church and to non-professionals?

A. Yes, because the World Conference actually includes two special conferences that will be held simultaneously: (1) the conference for those interested in records preservation and usage, and (2) the World Convention and Seminar on Genealogy. Anyone interested in any aspect of genealogy will find that part of the conference immensely important.

Q. Who will be the participants at these conferences?

A. This is a very important aspect of the conferences. Both the program and the participants for the classes, panels, lectures, seminars, and other activities have been planned by recognized experts from around

Photos by Ralph Reynolds



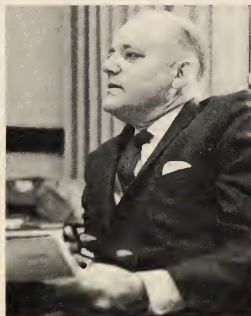
the world. Obviously, most of these participants will not be members of the Church. So, although we are sponsoring the conferences, Church members, as well as anyone else interested in these fields, should find the conferences very rewarding.

Q. What is the stature of the Genealogical Society among experts in these fields?

A. The Society holds an enviable place in the world because of its early efforts to preserve records. Many genealogical societies in Western Europe and America regard Salt Lake City as the headquarters of the finest records repository in the world. Also, the research papers that are produced by the Society's staff experts have been so thorough in their breadth and depth of coverage of the world's records that they alone have given us a reputation and stature that is truly inspiring and humbling.

Q. Does the Church believe that all that is knowable about a person can be reduced to records?

A. Certainly not. The personality, acts of goodness, and the very essence of an individual live best in the memories of those who surround him, and in an understanding of his own personal heart. But these characteristics and acts are difficult to express on vital records. However, much of man's activity can be recorded in one form or another, and much of a society's culture can also be recorded and preserved. Even though man has not devised a perfect record-keeping system, or even determined the advisability of such a system, he is able to record some of the milestones of his own life: birth date, record of schooling, marriage data, employment information, names of children, records of certain possessions, and death date. Although such facts are only a partial skeleton in the total picture of the man, these facts are better than nothing, and well worth man's complete efforts to preserve. The challenge is inspiring and extremely stimulating. Members of the Church can be proud of their record-keeping efforts in meeting this challenging and very worthwhile goal. ○



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Reason

By Dr. A. N. Leonard

*It is not gold or silver strings
That makes a song sublime;
But thoughts tied in with wondrous things,
Like words that fly on faith's
sure wings—
That is the reason a poet sings
A song for all of time.*



Richard L. Evans The Spoken Word

For the down and discouraging days

Among the realities of life is this: that all people have problems, that all have disappointments, that all have need to be understood, to be encouraged, and at times to be looked upon with compassion. We all wrestle with reality, with conscience, with disappointment, with discouragement—with days on which our spirits are down. This none escape. Yet always there is reason to hold on, to try again, to have faith, to live through the down and discouraging days. "It is strange indeed to analyze the alternations of depression and exhilaration which haunt us like a summer cloud," wrote Gamaliel Bradford. "... day before yesterday, it seemed to me there was no life left in me; exertion, existence, was a burden; work, to which I always turn, knowing that patient perseverance with it will distract if not console, lost its charm. . . . But the curious thing is that yesterday was no better, in fact, worse, if anything; but my condition was wholly different. I have plenty of these down moods. I suppose everyone has. . . . The lesson I strive to learn, the lesson which appears so easy, but is so hard, is to remember in the down times that they will not last and that the up times will return."¹ Darkness never had the last word. Always again there is another day. Always, eternally, there is hope and faith—and tomorrow morning. And this assurance should give us reason to hold on, to wait, to try again, to believe, to hold to hope. In the words of John Milton, "Bear up, and steer right onward,"—even on the down days. And to all of us it suggests the patient understanding of the moods and problems of other people. As Alexander Pope so sincerely said it:

"Teach me to feel another's woe,
To hide the fault I see;
That mercy I to others show,
That mercy shown to me."²

¹ Gamaliel Bradford, "Journal, 1916," cited in Harper's Monthly, March 1933, p. 419.

² Alexander Pope, "The Universal Prayer."

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System September 29, 1968.

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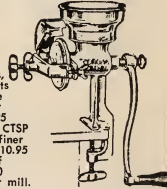
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The Unknown Abraham

A New Look at The Pearl of Great Price Part 7

By Dr. Hugh Nibley

● *Neglected Evidence:* Until now, all discussions of the authenticity of the Book of Abraham have been based on the assumption that we have to deal with only *two* really important sources of information: the Book of Abraham and the recently published papyri (*Era*, February 1968). Everyone, it would seem, has taken for granted that if we know what the papyri really say, we are in a position to pass judgment on the authenticity of the Book of Abraham—a proposition diligently cultivated by some who have assumed that a knowledge of Egyptian qualifies one to pass judgment on matters that lie completely outside the field. Such a case might stand up if Joseph Smith had specifically designated particular papyri as the source of his information; but he never did so. Professor Klaus Baer begins and ends his exceedingly valuable study with the assertion that Joseph Smith *thought* he was actually translating the so-called “Breathing Permit.”¹ Such testimony would not hold up for three minutes in any court of law. The only evidence for what the Prophet *thought* is the arrangement side by side of very brief Egyptian symbols and some lengthy sections of the Book of Abraham, which has led some to the hasty conclusion that the one column is a would-be *translation* of the other. But the strange juxtaposition of the two texts is itself the best refutation of the argument that it is supposed to present: everyone we know who has ever looked at the two columns (and that includes many a puzzled student long before anybody knew what the Egyptian characters really meant) has been satisfied that the one could not by any effort of the imagination be a translation of the other. But what Mormon ever said it was? The opposition has simply assumed it

in the face of the clearest evidence to the contrary; and on their own assumption, to which a knowledge of Egyptian has no relevance whatever, they have declared the Book of Abraham a fraud.

Fortunately we have much broader and firmer grounds for testing the Book of Abraham than parapsychological reconstructions of schemes and devices 140 years old. Those grounds are furnished by a wealth of apocryphal sources, mostly Jewish, and an impressive mass of Egyptian and classical references and archaeological material to back them up. The nature of these sources will become evident in the course of discussion, but it will be well to point out some significant aspects of their study at the outset.

1. It is now fairly certain not only that the Bible account of Abraham's life is very sketchy indeed, but also that there existed anciently much fuller written records of his activity. As Father de Vaux noted in a recent and important study, “We could never write a historical biography of Abraham . . . nor even write a real history of the patriarchal period” on the evidence supplied by the Bible alone.² “There is strictly speaking,” wrote Foakes-Jackson years ago, “no material for a connected biography of Abraham, the records being taken from a variety of sources.”³ It is those lost sources that make up the records to which we referred above: Theodor Boehl recently observed that there is obviously a vast body of source material behind the history of Abraham, but that it is nearly all lost.⁴ The discovery of the so-called *Genesis Apocryphon* among the Dead Sea Scrolls not only confirms the existence of a very ancient non-biblical history of Abraham, but also gives us a peep into its contents, which present really surprising

parallels to the Book of Abraham.⁵ The world is now willing to accept a proposition that it denounced as blasphemous in Joseph Smith's day: "We must not lose sight of the fact," wrote G. Widengren, "that the Old Testament, as it is handed down to us in the Jewish canon, is only part—We do not even know if the greater part—of Israel's national literature."⁶

2. Both the biblical and apocryphal stories of Abraham contain at least kernels of historical truth. The character of Abraham is so vivid and clear-cut in both traditions, according to Otto Eissfeldt, that he must have been a historical personage.⁷ While "the 19th century excluded the possibility that the man Abram or Abraham could have been a real historical person," wrote Martin Buber, today "everyone sees a living person," whose true history, however, "science, lacking other evidence, will only be able to surmise."⁸ Gustav von Rad describes this peculiar state of things, which leaves us in the position of the medieval schoolmen, who were completely certain that God is, but completely uncertain as to *what* he is: so it is with Abraham today—"... in spite of the unprecedented progress of modern archaeology, there is still complete disagreement as to the historical reality underlying the patriarchal narratives."⁹ Yet there is no more any doubt that there was and is a historical reality. In a study of "the legend of Abraham," M. Mauss concluded that "a number of scholars are beginning to recognize historical foundations to important parts of the tradition."¹⁰ Today there are at last enough documents in the apocryphal area to be checked against each other, so that the resemblances and differences among them really add up to something. Even apparent contradictions are now constructive, as Albright has pointed out: "... reconstructing history is quite impossible unless we have different versions of just what happened at a given time and different reactions of contemporaries or successors. ... Minor discrepancies do not invalidate historicity; they are necessary concomitants of any true history of man."¹¹

3. Taken as a whole, the apocryphal accounts of Abraham, whether in Hebrew, Aramaic, Arabic, Greek, Old Slavonic, etc., and whether recorded in manuscripts of early or later date, agree in telling *essentially the same story*. This story is *not* found in the Bible, but is found in the Book of Abraham—which means that our next point is very important.

4. Joseph Smith knew nothing about these extracanonical sources for the Life of Abraham. (a) They were not accessible to him: E. A. W. Budge made the significant remark that "the letter press [in the Book of Abraham] is as idiotic as the pictures, and is *clearly* based on the Bible and some of the Old Testament Apocryphal histories."¹² But what could Joseph Smith

"Abraham qualifies 'to stand as the most pivotal and strategic man in the course of world history.'"

have known about Old Testament apocryphal histories? Budge was possibly the greatest authority on apocrypha of his day, but that was because he spent his days, mostly in the British Museum, among original manuscripts to which nobody else had access. There were indeed a number of important apocrypha published in Budge's day—but in the 1830's!^{12a} Who has access to the apocryphal Abraham materials even today? The first important collection of them was Jellinek's *Bait ha-Midrash*, first published in 1856, and so rare that we had never seen a copy of it until its reprinting in Israel in 1967. Many Abraham sources were first made known to the world in B. Beer's *Leben Abraham's*, which did not appear until 1859. The extensive Arabic sources were first studied by Schuzinger in 1961. Though Hebrew has been taught on the "graduate level" at the BYU for many years, until very recently none of the basic sources have been available there.

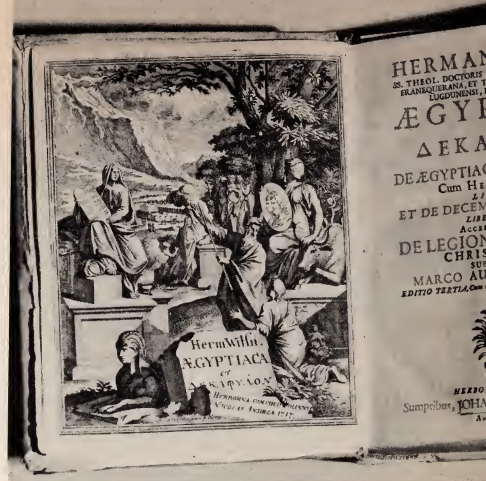
(b) The apocryphal Abraham literature was not read in Joseph Smith's day: As a specialist many years later, Budge recognized authentically apocryphal elements in the Book of Abraham, and duly charged Joseph Smith with having *clearly* drawn on them. Yet those sources were unknown to any of his fellow critics of the Book of Abraham; for them, Joseph Smith's account rang no familiar bells. Over and over again they declared the history to be nothing on earth but the purest product of the Prophet's irresponsible imagination, and repeated with monotonous regularity that there was "not one word of truth" in anything he put down. But if the most learned men in the world detected no other source for the Book of Abraham than Joseph Smith's untutored imagination, what are the chances that the young farmer himself would have had any knowledge at all of an obscure and recondite literature never translated into English? Professor Zucker of the University of Utah has done us the service of showing that the influence of Joseph Smith's Jewish friends and instructors, Seixas and Alexander Neibaur, came much too late to have had any influence on the Book of Abraham,¹³ and that the Prophet's knowledge of things Jewish before then was less than elementary; indeed, as Professor Zucker puts it, "A Jew was exceedingly rare in northeastern Ohio in those days ... before November 9, 1835, few of the Mormons had ever knowingly beheld a Jew."¹⁴

To come down to the present, in 1968 a Jewish

Rabbi wrote *A Critical Analysis of the Book of Abraham in the Light of Extra-canonical Jewish Writing*, a BYU dissertation, in which for the Life of Abraham he draws upon the Talmud, Josephus, Jubilees, and S. Yetzirah, but makes no mention of any of the sources noted so far in this article or many to follow.¹⁵ Even R. C. Webb, in Chapter 8 of his *Joseph Smith as a Translator*, is impressed only by the contrast between the Book of Abraham and the non-canonical sources available to him, which do not include those really important items. So we ask, if rabbis and researchers in the twentieth century can be excused for not knowing about significant writings about Abraham, what were the chances of Joseph Smith's knowing anything about them? They were nil, though we can confidently predict from past experience that as surely as it begins to appear that the story of Abraham in the Book of Abraham can be matched even in particulars by a number of ancient sources, those same critics who have poured contempt on the total ignorance of Joseph Smith will join Professor Budge in charging the Prophet with having lifted extensively from obscure and recondite sources that even the most learned rabbis had never heard of in the 1830s.


The Great Debate: The main theme of the drama of the Book of Abraham is the rivalry between Abraham and a mysterious unnamed king. The king is of "Canaanitish" blood, but he also has enough Egyptian blood to claim the crown of Egypt legitimately. Though four other gods have precedence over "the god of Pharaoh king of Egypt," it is through his Egyptian connections that he "would fain claim . . . the right of the Priesthood" through the line of Ham. Abraham's father was convinced that the claims of the king were legitimate and followed him and his gods.

The rulers of Egypt from the very beginning rested their claim to divine dominion in the earth on the possession of certain documents proving their legitimacy. The most important of such documents were those containing the royal genealogy: it was to preserve them that the "House of Life" was built, and Gardiner even suggested that the main purpose of the Great Pyramid was to house the royal genealogical records on which rested the authority of the king.¹⁶ A recurrent motif in Egyptian literature is the story of the king who spends his days in the temple archives diligently searching for the document that will establish his sure relationship with the gods. The document is never found.¹⁷ Why not? According to the Book of Abraham, the Pharaoh did not possess the all-important papers—because Abraham had them! "But I shall endeavor, hereafter, to delineate the chronology running back from *myself* to the beginning of the creation, for the *records* have come into *my* hands,



which I hold unto this present time." (Abr. 1:28. Italics added.) This, then, was a rebuff and check to the ambitions of the king: it was Abraham who actually held the authority he claimed, and the story in the Book of Abraham tells of the showdown between these two rivals for the honor of bearing God's authority on earth.

This brings us to the main theme of the non-canonical traditions of Abraham, which have become the subject of special research in recent years. The theme of these legends is the mortal rivalry between Abraham and an awesome and sinister would-be cosmocrat who is usually designated by the name of Nimrod. The rivalry begins even before the birth of Abraham, when Nimrod's wise men, studying the stars, foretell the birth of one who will in time completely overshadow the power of Nimrod and possess that divine dominion which Nimrod himself has always coveted.¹⁸ "The wise men of Canaan said: 'Behold, Terah will beget a son who will pervert and destroy the precepts of Canaan.'"¹⁹ This is an interesting indication that the issue is to be between Abraham and the people and religion of Canaan, as in the Book of Abraham account. "On the night of Abraham's birth the astrologers at Terah's feast saw a great star that came from the East . . . and swallowed up the four stars at the four corners," i.e. Nimrod's world dominion.²⁰ In his eagerness to eliminate the infant Abraham, Nimrod authorized a "slaughter of the Innocents" in which, according to some accounts, 70,000 male babies perished.²¹ At once we think of Joseph's dream and of the birth of Jesus, and are confronted with the most baffling and fascinating aspect of comparative religious studies: one sees parallels

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IN FIVE VOLUMES.
VOL. I.

CHRONOLOGY AND GEOGRAPHY.

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1827.

everywhere; what is one to make of them? Each must be judged on its own merits. History itself is full of the most disturbing parallels—a new classic example is that of the tragic deaths of Abraham Lincoln and John F. Kennedy—which would seem to show that things do tend to fall into patterns. One does not need to regard the star in the East at the birth of Abraham as a borrowing from the New Testament: according to ancient and established teaching, everyone born into the world has his *tālī*, his star in the East; and at no time or place was astrology more diligently cultivated than in Abraham's world. As we shall see, the sacrificing of babies on a huge scale was also part of the picture—no need to trace it to King Herod's outrageous behavior centuries later. Among those things which fall into well-known historical patterns are the atrocities committed by rulers determined to secure their thrones—whole scenes from *Macbeth* and *Richard III* could be switched without jarring the structure of either play.

In all accounts Terah, the father of Abraham, is solidly on Nimrod's side, as in the Book of Abraham version, and is usually presented as a high official at the court. According to the Book of Abraham, Abraham's family had long been following idolatrous practices, "My fathers having turned from their righteousness . . . unto the worshiping of the gods of the heathen. . . . Therefore they turned their hearts to the sacrifice of the heathen in offering up their children unto their dumb idols." (Abr. 1:5, 7.) There is much apocryphal substantiation for these statements. "Abraham," says the Midrash, "had no trust either in the words of his father or in the words of his mother."²² "When he said to his father and his people: 'What are

these images to which you are so devoted?' they said, 'We found our fathers worshipping them.' He said: 'Indeed you yourselves as well as your fathers have been in manifest error.'"²³ It was especially in the days of Serug, Abraham's great-grandfather, that "the fear of idols came into the world and the making of idols," the people being at that time subjected to the terror and confusion of the great migrations, "without teachers or leaders."²⁴ And it was especially at Ur that "the prince Mastemah [Satan] exerted himself to do all this, to make the people zealous in the business of idols, and he sent forth other spirits . . . therefore Seroh was called Serug, 'for everyone was turned to do all manner of sin and transgression.'"²⁵

There is a strange, almost obsessive, concern with "the fathers" at the beginning of the Book of Abraham: "It was conferred upon me from the fathers; it came down from the fathers, from the beginning of time . . . [from] our first father, through the fathers unto me," etc. (Abr. 1:3-5.) This is just as conspicuous in our extra-canonical sources, and Theodore Reik would trace this fervid appeal to the fathers to an ancestor cult closely resembling the Egyptian system, which crops up in the earliest Jewish tradition but has been consistently discredited and suppressed by the rabbis.²⁶ The *Genesis Apocryphon* lays great emphasis on "the line of the fathers" (II, 19ff), and the *Manual of Discipline* designates the righteous in Israel as "those who have a claim on the fathers" (IQS 2:9). Recent studies of the name of Abraham point to the dominance of the concept. According to R. deVaux, Abram is a contraction of Abiram, "My father is exalted," the name being found not only in the Canaanitish Ras Shamrah texts but even in Egypt and Cyprus.²⁷ Albright sees in it Abam-rama, a West-Semitic name meaning "He is exalted with respect to Father," i.e., "He is of distinguished lineage."²⁸

But "in the case of Abraham," as Cyrus Gordon puts it, "there can be no God of the fathers, because his father Terah is the pagan parent of the first true believer according to tradition."²⁹ Recent studies have placed increasing emphasis on Abraham instead of Moses as the true founder of the Jewish religion, but according to the older traditions, he was the restorer rather than the first founder of the faith—the first true believer *since Noah*: "Ten generations from Noah to Abraham," said R. Nathan, ". . . and there was not one of them that walked in the ways of the Holy One until Abraham our father. . . ." The tradition is frequently mentioned, making Abraham the founder of a dispensation, the first man to receive revelation after Noah.³⁰ Abraham is depicted as Noah's successor, and even as his student, in some of the earliest sources, which report that Abraham studied with Noah

and Shem for 39 years.³¹ It is therefore interesting that Abraham in the Book of Abraham is described specifically as the successor of Noah, the new Noah: "... I will take thee, to put upon thee my name, even the Priesthood of thy father, and my power shall be over thee. As it was with Noah so shall it be with thee. . . ." (Abr. 1:18-19.)

Many stories are told of how the infant Abraham was born in a cave and spent his first days, weeks and even years still concealed in a cave to escape the wrath of Nimrod.³² At the very first the babe was saved when a slave child was sacrificed by Nimrod, who thought it was Abraham, thus introducing us to the *substitute sacrifice*, which plays such an important role in the Abraham epic.³³ Being miraculously nourished in the cave, Abraham grew physically and mentally with supernatural speed, and in a matter of days or weeks he was searching in his mind to know who might be the true creator of things and the god he should worship. He was moved to such contemplations by the sight of the heavenly bodies that he first beheld upon coming out of the cave. Nimrod, apprised by his soothsayers, sent a great army to the cave to destroy Abraham, but a violent sandstorm screened the child from their view and threw them into such confusion and alarm that they retreated in panic back to Babylon—a 40-day march from the cave.³⁴

All the cave stories—the desertion by father and mother, visitation and instruction by angels, lone vigils under the stars, miraculous feeding, and so forth—aim at emphasizing the all-important point that Abraham was alone with God, dependent on no man and on no tradition, beginning as it were from scratch. Thus, the babe was nourished by sucking milk and honey from his own fingers, even as he acquired wisdom: When a Jewish child displays great precocity or unaccountable knowledge or insight, it is said, "He gets it out of his fingers, like Abraham."³⁵ Everything points up Abraham's complete break with the past; having no human teachers, he must think things out for himself, until he receives light from above.³⁶ Intellectually oriented rabbinical Jewry liked to think that Abraham, by purely rational mental processes, arrived at a knowledge of the true nature of God in the manner of the medieval schoolmen, and they depict him demonstrating his wit and his knowledge in formal disputations in which he confounds Nimrod and his wise men with all the old familiar chestnuts of the schools.³⁷ In the older accounts, however, it is by the light of revelation that he arrives at a knowledge of the truth.³⁸ But all emphasize that sublime independence which alone qualifies Abraham to stand "as the most pivotal and strategic man in the course of world history."³⁹

When Nimrod's army got back to Babylon, they found that Abraham had already arrived there before them, miraculously transported by the angel Gabriel, and was busy going about preaching the True God to the people, including his own family, who were duly shocked and alarmed: "Who rules me?" he asked his mother. "I do," she replied. "And who is your lord?" "Azar [Terah] your father." And who is the Lord of Azar? "Nemrod." "And who is the Lord of Nemrod?" "It is dangerous to ask more!"⁴⁰ To counteract Abraham's dangerous influence, which was already undermining his authority, Nimrod, on the advice of his public relations experts, decided to hold a great seven-day feast at which all were required to be in attendance. The officious Terah brought his son to court "to worship Nimrod in his palace," but instead the youth disputed with the doctors and rebuked Nimrod for not acknowledging God's authority, and when he placed his hand upon the throne of the king, he caused it to shake violently, so that Nimrod and all his court fell on their faces in terror. After lying paralyzed for the space of two hours, the chastened Nimrod raised his head and asked, "Is it thy voice, O Abraham, or the voice of thy God?" And when he learned the truth he declared, "Verily, the God of Abraham is a great and powerful God, the King of kings."⁴¹ So Abraham was allowed to depart and secretly spent the next 39 years studying with Noah and Shem.⁴²

Thus Nimrod was again bested in his great debate with Abraham on the subject of divine authority. At their first face-to-face meeting, Nimrod cried out to the youth: "My power is greater than that of your God!" And when Abraham observed that his God had power to give life or death, Nimrod in reply uttered his terrible and blasphemous boast: "It is I who give life, and I who take it away!" and demonstrated to Abraham that he had the power to spare the life of a prisoner, subject, or any other human being, or to take it, as he chose. This was the secret of his ancestor Cain and was anciently regarded as the ultimate blasphemy, the unholy power of the man with the gun (Nimrod's bow) to take or spare life as he chooses. The point of the story, as Schutzingier observes, is that Nimrod is the reverse image of Abraham in everything, being "a projection of the sins of Canaan."⁴³ At their first meeting, Nimrod even offered to make Abraham his successor if he would only bow down and worship him—familiar motif!⁴⁴ And of course Nimrod is haunted by dreams in which he sees Abraham push him from his throne.⁴⁵ According to the Midrash, Abraham and Nimrod are the arch-types of the righteous and the wicked in this world.⁴⁶ The two wage a whole series of combats, with Nimrod always the challenger, culminating in his mad attempt

to fly to heaven (or reach it by his tower) and dispatch the God of Abraham with his arrow. But always his monstrous pretention collapses ludicrously and pitifully; his flying machine falls, breaking his arms and legs; his throne collapses; his tower is overthrown by a wind or an earthquake, and so forth. The classic conclusion is when God sends a tiny gnat (the weakest and poorest of creatures) up the mighty Nimrod's nose while he is asleep to tickle his brain and so bring insanity and death.⁴⁷ Though he must admit Abraham the victor in the contest, even in his humiliation Nimrod stubbornly insists that his opponent has won not by real divine power but only by trickery and magic—for that is the issue: who has the real priesthood.⁴⁸ "I have a better right to the city than you," Abraham tells Nimrod in the Antur legend, "because it was the seat of my father and my forefathers, before Canaan came and settled here without right."⁴⁹ And so the issue is drawn, each accusing the other of being a false ruler and usurper.

The real showdown with Nimrod began with the affair of the idols, the most famous episode from the youth of Abraham. In *Jubilees*, Terah secretly agrees with his son in deploring the worship of idols; but like many another, he is afraid to buck public opinion and advises Abraham to keep his thoughts to himself and avoid trouble.⁵⁰ But Abraham was of sterner stuff and protested in public and in private against the errors of the time, so that he finally had to leave home: "... thinking of his father's anger, left him and went from the house."⁵¹ As long as he was in Mesopotamia, "the people of the Chaldeans and other peoples of Mesopotamia raised a tumult against him";⁵² in particular "the wise men of Chaldea attacked Abraham, our father, for his belief."⁵³ It was Abraham against the whole society: "When the people of the land led astray, every man after his own devices, Abraham believed in me and was not led aside after them."⁵⁴

Archaeology has shown in our own day "that Abraham the iconoclast is not merely a children's tale . . . the extensive findings of Mari gods and goddesses, revealing the elaborate and pervasive cult of idolatry."⁵⁵ It was indeed a land of "crass polytheism and demonology, governed by a multitude of priests, diviners, and magicians under the rule of the great temples and their hierarchies. There was no room in that Mesopotamia for an individual who could not join in the worship and in the magical practices of his fellows. Abraham must have felt early the pressing need to remove himself from a stifling environment."⁵⁶ This is exactly the situation when the Book of Abraham opens: "In the land of the Chaldeans, at the residence of my father, I, Abraham, saw that it

was needful for me to obtain another place of residence." (Abr. 1:1.) "Abraham was alert to the contaminating pagan influence of the ethnic stock from which he came," wrote D. M. Eichhorn,⁵⁷ and Leo Treppel reflects that "Abraham's migration established a great principle: to follow the truth is better than culture . . . the motto of Jewish history."⁵⁸ We must bear in mind in reading the reflections of modern Jewish scholars on the subject that "nowhere in Genesis is there reference to a battle with idolatry, nor do the patriarchs ever appear as reproaching their contemporaries for idolatry. The tension between Israel and the pagan world arises first with Moses."⁵⁹ Thus, the opening verses of the Book of Abraham strike off in a direction completely unfamiliar to biblical tradition.

(To be continued)

FOOTNOTES

- ⁴⁷Klaus Baer, "The Breathing Permit of Ilor," *Dialogue*, Vol. 3, No. 3 (Autumn 1968), pp. 111, 133.
- ⁴⁸R. de Vaux, in *Revue Biblique*, Vol. 72 (1965), p. 27.
- ⁴⁹J. Foaek-Jackson, *The Biblical History of the Hebrews* (Cambridge, 1917), p. 22.
- ⁵⁰F. M. Th. Bechl, in *Ex Oriente Lux*, Vol. 17 (1963), p. 126, noting that Genesis 14 is a surviving fragment of this lost literature.
- ⁵¹N. Avigad & Y. Yadin, *A Genesis Apocryphon* (Jerusalem: Hebrew University, 1956), p. 23: "The scroll explains the story of Sarai and the King of Egypt in a manner different from that of all the midrashim on the subject . . . this interesting legend which is not found in Midrashic or Apocryphal literature . . . and which shows no other version known to us, should be studied very thoroughly," coming from the same Essene and Ebionite environment as the Dead Sea Scrolls are the *Apocalypse of Abraham* and the *Testament of Abraham*, also appearing in this century are the *Cave of Treasures* and the writings on Abraham by Ka'f al-Akhbar. First published in 1936 in A. Jellinek's *Beit ha-Midrash*, the *Maaseh Abraham* is an important source for *Abraham Our Father*, and a history of Abraham from the Pentateuch Commentary of Bekhayi ben Ashi.
- ⁵²G. Widengren, in S. H. Hooke (ed.), *Myth, Ritual and Kingship* (Oxford, 1958), p. 158.
- ⁵³O. Eissfeldt, in *Ex Oriente Lux*, Vol. 17 (1963), p. 160.
- ⁵⁴Martin Buber, in *Judaism*, Vol. 5 (1956), p. 291. By the time of World War I, "practically all scholars of Judaism in Europe and America considered these stories fictitious."—S. H. Horn, in *Christianity Today*, Vol. 12 (1968), p. 925.
- ⁵⁵C. von Rud, in *Expository Times*, Vol. 72 (1960), p. 215.
- ⁵⁶M. Maass, in *Revue des Etudes Juives*, Vol. 82 (1926), p. 85.
- ⁵⁷W. F. Albright, in *Christianity Today*, Vol. 12 (1968), p. 917.
- ⁵⁸E. A. W. Budge, cited in *Ere*, Vol. 16 (1914), p. 342.
- ⁵⁹Rev. William Hayes, *A New Analysis of Chronology and Geography, History and Prophecy* (London, 1830) in 4 volumes, was the most complete and conscientious work available to contemporaries of Joseph Smith. None of the Oriental sources of episodes of the Abraham story appear in this work. It would have been of no help whatever in writing the Book of Abraham.
- ⁶⁰J. C. Zuckler, in *Dialogue*, Vol. 3, No. 2 (Summer 1968), p. 44.
- ⁶¹*Ibid.*, pp. 47-48.
- ⁶²Rabbi Nissim Vernick, *A Critical Analysis of the Book of Abraham in the Light of Extra-Canonical Jewish Writings* (BYU dissertation in the Department of Religious Instruction, 1968).
- ⁶³A. Gardiner, in *Journal of Egyptian Archaeology*, Vol. 11 (1925), pp. 3-4.
- ⁶⁴We discuss this theme later. A classic instance is found at the beginning of the Nefelhotep story, with the king and his court diligently searching for the Nefelhotep. *Die grosse Inschrift des Königs Nefelhotep in Abydos* (Leipzig, 1929). "The impression made on the modern mind is that of a people searching in the dark for a key to truth . . . retaining all lest perchance the appropriate one should be lost."—J. S. Edwards, *The Pyramids of Egypt* (Penguin Books, 1952), pp. 277.
- ⁶⁵A useful collection and discussion of this phase of the story in H. Schützinger, *Urgeschichte und Entstehung der arabischen Abraham-Nimrod-Legende* (Bonn: Oriental Seminar, 1961), p. 23. The most instructive single source is the *Maaseh Abraham* in A. Jellinek, *Beit ha-Midrash* (3rd ed., Jerusalem, 1967), Vol. 1, pp. 25-24, cf. 138-19. The most valuable Arabic version is Ka'f al-Akhbar, Qissah Ibrahim Ahinu, in *Revue des Etudes Juives*, Vol. 7 (1920), pp. 37ff. The complete collection of the *Apocalypse of Abraham* is by M. J. von Gerson, *Die Sagen der Juden* (Frankfurt, 1919ff.); the Abraham material is mostly in Vol. 2, 1914.
- ⁶⁶*The Cave of Treasures* (by Ephraim the Syrian), 25:7-9, 11-14.
- ⁶⁷L. Ginzberg, *Legends of the Jews* (Philadelphia, 1908-1938), Vol. 1, p. 202. This is all from the *Maaseh Abraham*.
- ⁶⁸*Ibid.*, p. 188.
- ⁶⁹W. C. Braude, *The Midrash on Psalms* (Yale University, 1959), p. 118:11.
- ⁷⁰Koran, Sura 21:53-55. Traditions recorded in the Koran often go back to very ancient independent Jewish sources; G. Abrahams, *The*

Jewish Mind (Boston: Beacon, 1962), p. 49, n. 1.

²*Cave of Treasures*, 25:7-9.

³*Book of Jubilees*, 11:2-5.

⁴Theodore Reik, *Pagan Rites in Judaism* (New York: Farrar, Straus, 1964), pp. 31, 35-39.

⁵R. de Vaux, in *Revue Biblique*, Vol. 72 (1965), pp. 7-8.

⁶W. F. Albright, in *Journal of Biblical Literature*, Vol. 54 (1935), p. 179, cf. pp. 193-203.

⁷C. Gordon, *Before the Bible* (New York: Harper & Row, 1962), p. 257.

⁸A. Wuensche, *Der Midrasch Bereschit Rabba* (Leipzig, 1881), p. 175. The ten generations of silence followed the first ten generations of Patriarchs, F. Hommel, in *Bibl. Arch. Soc. Proc.*, Vol. 15 (1893), p. 243. A much-discussed topic among the Rabbis was, "When did the Fathers cease to be worthy?" *Sabb.*, fol. 55a.

⁹*Seder ha-Yashar*, c. 24-27, citing *Pirke de Rabbi Eliezer*, Ch. 26 [C. Friedlander, *Pirke de Rabbi Eliezer* (New York: Hermon, 1963)].

¹⁰The Pseudo-Enoch makes Terah a flood-hero, according to S. Krachling, in *Journal of Biblical Literature*, Vol. 66 (1947), p. 292, whose "name could be an abridgment of Atarahsis or Atarhasis," the Babylonian flood hero. In Arabic sources, Terah is regularly called Azar.

¹¹Cave stories are collected by B. Beer, *Leben Abraham's* (Leipzig, 1859), pp. 2ff, 102; B. Chapira, in *Revue des Etudes Juives*, Vol. 69

(1919), p. 95; B. Heller, *Revue des Etudes Juives*, Vol. 85 (1928), p. 117; Noel & Millin, *Dizionario*, Vol. 1, p. 33. The motif is part of the tradition of divine kingship, G. Binder, *Die Aussetzung des Königskindes Kyros und Romulus* (Meisenheim/Glan: Hain, 1964), p. 27. *Pirke de Rabbi Eliezer*, Vol. 26, p. 187, says "he was hidden underground for 13 years without seeing the sun or moon."

¹²S. ha-Yashar, 24-27; *Pirke de Rabbi Eliezer*, Ch. 26; B. Beer, *op. cit.*, p. 2.

¹³Source in Beer, p. 3 (with notes); B. Chapira, *op. cit.*, pp. 94-96, 103; L. Wolf, *Falasha Anthology* (Yale University, 1951), p. 26; *Tha'labi, Qisas al-Anbiya* (Cairo, 1921), p. 51. On the importance of Tha'labi as an early Jewish source, see H. Nibley, in *Revue de Qumran*, Vol. 18 (1965), pp. 177f.

¹⁴It is even said that God "appointed the two reins of Abraham to act as two teachers and that they . . . taught him wisdom every night," J. Goldin, *The Fathers According to Rabba Nathan* (Yale University, 1955), p. 131.

¹⁵*Bereshit Rabba*, 39:1; see E. S. Speiser, in *Israel Exploration Journal*, Vol. 8 (1957), p. 21.

¹⁶A. Cohen, *Everyman's Talmud* (New York: Dutton, 1949), pp. 1-2; B. Beer, *op. cit.*, p. 86; *Tha'labi*, *op. cit.*, p. 52; *Koran*, 6:70f.

¹⁷Convinced that his father was in error, "he began to pray to the Creator of all things that he might save him from the errors of the children



Richard L. Evans

The Spoken Word

Some laws too seldom considered . . .

In our concern for liberty, and law, and lawlessness, and what is or isn't legal or moral or permissible, there sometimes seems to be too much complexity. The endless process of passing many laws and the endless legal quibbling and contention suggest the need for something simpler—something too seldom considered—even something seldom if ever read or seldom heard by some: something such as the Ten Commandments. While they may not cover all the intricacies of modern life, they do provide the basic principles. "And the Lord came down . . . and . . . called Moses up to the top of the mountain. . . . And Moses went up unto God, and the Lord called unto him . . . saying:

"Thou shalt have no other gods before me.

"Thou shalt not make unto thee any graven image. . . .

"Thou shalt not bow down thyself to them nor serve them. . . .

"Thou shalt not take the name of the Lord thy God in vain. . . .

"Remember the sabbath day, to keep it holy.

"Honour thy father and thy mother: that thy days may be long upon the land which the

Lord thy God giveth thee.

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness. . . .

"Thou shalt not covet thy neighbour's house, . . . thy neighbour's wife, . . . nor any thing that is thy neighbour's.

"And all the people answered together, and said, all that the Lord hath spoken we will do. . . . And Moses said unto the people, Fear not: for God is come to prove you, . . . that ye sin not. . . . And the Lord said, . . . Ye have seen that I have talked with you from heaven."¹ It is nowhere written, that we know of, that these principles have been repealed—but only added unto, so far as we are aware. And despite all technicalities, all attempt to dispute, to dilute, to rationalize the law, these are the commandments God has given—these, with others from the same source—which would make a good place to begin to solve our problems, to heal the heart-aches, to halt the violence, to clean out the clutter of sin, and to quiet the sorrow in the lives of perplexed people. This is the way; this is the counsel God has given.

¹See Exodus 19, 20.

*"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System October 20, 1968. ©1968.

of men." *Jubilees*, 11:16f. The early sources of Abraham's conversion are given in G. H. Box, *Apocalypse of Abraham* (1918), pp. 89-96. "But how Abraham became a worshipper of the Lord, or why God singled him out . . . is left to surmise," *Jewish Encyclopedia*, Vol. 1, p. 85.

²⁰M. Adams, *Ancient Records and the Bible* (Nashville, 1946), p. 187. The whole world was in error "until Abraham came and preached the doctrine of immortality," *Nashua Chapter*, fol. 171.

²¹H. Schützinger, *op. cit.*, pp. 85-87; B. Chapira, *op. cit.*, p. 96; *Ma'ase Abraham*, in *Hait ha-Midrash*, Vol. 1, pp. 25f. The dialogue is in Noel, *Dictionnaire*, Vol. 1, p. 33.

²²*Ma'ase Abraham*, in *B. H. M.*, Vol. 1, pp. 24-30; L. Ginzberg, *Legends of the Jews*, Vol. 1, p. 194; Beer, *Leben Abraham's*, p. 5, citing P. R. Eliezer and *Jubilees*, a twelfth century geniza, cited by B. Chapira, *op. cit.*, p. 91.

²³Beer, *loc. cit.*, citing P. R. Eliezer and S. Hayashar.

²⁴Schützinger, *op. cit.*, pp. 28, 93f, 113f, 126; *Tha'alah*, pp. 52-53. For sources on Nimrod's boast, *Chapira*, *Rej*, Vol. 69, p. 106; discussed by us in *Western Political Quarterly*, Vol. 2, (1949), pp. 339ff.

²⁵Schützinger, p. 178; cf. F. Weber, *System der altjudaicaen Palästinaischen Theologie* (Leipzig, 1880), p. 257.

²⁶W. C. Braude, *Midrash*, on Ps. 1, 13.

²⁷For the series of combats, Schützinger, pp. 96-100, 38f, 110f; for

Nimrod's childlikeness, G. Weil, *Biblische Legenden der Muselmänner* (Frankfurt, 1845), pp. 51f. Sources for the goat story are given by D. Sidersky, *Origines des Legendes Musulmanes dans le Coran et dans les Vies des Prophetes* (Paris, 1933), p. 41.

²⁸*Sidersky, loc. cit.* Cf. the fallen Goliath's protest that he has been tricked, in the *Biblical Antiquities of Philo*, Vol. 61, p. 8 (ed. M. R. James, London: SPCK, 1917), p. 235. Terrified by Abraham's challenge, Nimrod cries, "This man is crazy—take him away!" though he is the crazy one; Schützinger, p. 38.

²⁹Anbar, cited by Schützinger, p. 103.

³⁰*Jubilees*, 12:1ff, 6, 8.

³¹L. Ginzberg, *Legends of the Jews*, Vol. 1, p. 211.

³²G. H. Box, *Apocalypse of Abraham*, p. 88.

³³Rab. Saadia, quoted by A. Franke, *The Kabbala* (Hyde Park, N.Y., 1967), p. 31.

³⁴*Biblical Antiquities of Philo*, Vol. 23, p. 5.

³⁵E. Feldman, in *Tradition*, Vol. 7 (1965), p. 72.

³⁶M. H. Segal, in *Jewish Quarterly Review*, Vol. 52 (1961), p. 45.

³⁷D. M. Eikhman, *Conversion to Judaism* (New York: Ktav, 1965/6), p. 14.

³⁸L. Trepp, *Eternal Father, Eternal People* (Prentice-Hall, 1962), p. 5.

³⁹A. D. Matthews, in *Church Quarterly Review*, 1965, p. 141.

If I Were Satan

By S. Dilworth Young

*If I were Satan,
I would not need
To be on hand to win
My cause.
I'd need but to pause
Long enough
To whisper in an ear
Some envious thought,
Or some thin hint
Of greedy gain
From some advantage bought
By bribing men.*

*I'd hint but once about
seduction,
Or power from a rigged
election.*

*From then the evil men
Of earth, of their free will—
God's gift, not mine, perverted
To my purposes—
Would win the world for me,
And circumvent the work
Of God and Christ.*

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Wow! Hands Bigger

● It's Saturday morning, and I am going down to the gym, as usual, to shoot baskets. I go at six a.m. to get in an hour's worth before breakfast. The doctor says this constant practice will give me good coordination—and I need it, for I am six feet one inch tall and seventeen years old, and I am a girl.

I never date. I'm old enough and I want to, but I'm too tall for most boys, so I get up early every Saturday morning to shoot baskets.

It's still dark, and it takes my eyes a moment to get used to the glare of the bright lights I have turned on in the gym.

The place is a mess. All about me are the lifeless mementos of the prom I was not asked to attend. As I stand in this vast echoing space, I can hear sounds I have never heard and see action I have never seen. The floor is slick with dance sand, but I wear tennis shoes. An empty cup sits on the free-throw line. I

Illustrated by Sherry Thompson

Than Mine!

By Elizabeth Dobson

wish I had put it there. I wish I had been given it full with love, to drain in quiet togetherness with my date, while all about us couples moved in swirling happiness.

A piece of crepe paper catches my sweatshirt as I move toward the basket. I wish it had touched my shoulder last night. I wish it had tangled in my long hair and caught in my roses. I wish it had been lifted off and away by my tall date.

A door crashes; it must be the janitor. I pivot and shoot. I see the ball fading away through the tinsel and through the tears.

But it isn't the janitor; it's Jim. How do I know Jim? Well, he's six feet three inches tall, the tallest boy in school and the star of the basketball team, and he is beautiful. I know, because I go to all the games with my dad.

I continue to shoot at my end, and Jim begins to practice at the other. He is doing fade-away jump shots, and I watch him out of the corner of my eye. I guess I watch him and not what I am doing, because my ball gets away from me and I have to chase it across the center line. I stop my ball, and as I begin to pick it up, I realize there are four hands lifting it instead of two. We hold the ball for a moment together; then he lets go and we stand apart.

"Good game last night," I say. "You were hot."

He lowers his head slightly, sort of self-consciously, and kicks a paper cup. "Well, yeah, I guess I was. We had to win it, you know."

"Yeah, I know. I'm Shirley, but my sarcastic friends call me 'Shorty.'"

He laughs then, a beautiful, ringing, quiet laugh, as he swings away and launches a one-hand set shot that swishes the net. We fool around a bit now at the same end of the gym, playing "horse" and a little one-on-one. He can run circles around me, but I know he is impressed all the same because I can keep up with him most of the time.

"Did you go to the prom last night after the game?" I ask him once when we are catching our breath.

"Naw, I never go to dances," he says.

"Why not?"

"I never learned to dance—guess I was always too tall."

He didn't dance; she was six feet one—
but there's a happy ending.

"Say," I ask, "why don't you come over to the house with me now for breakfast? I make it myself, and there are plenty of eggs."

Jim is quiet for a second; then he says softly, "Okay, I will. I'd like that."

We run together and put the balls back in the office. We run, laughing, out the door into the bright new morning. I slip a little on the grass in front of the gym, and he catches me with an arm around my shoulder. What a beautiful thing! He didn't have to reach up to my shoulder, but his arm went straight across. His arm slips down and we hold hands for a second. Wow, it's great to touch a hand that is bigger than my own.

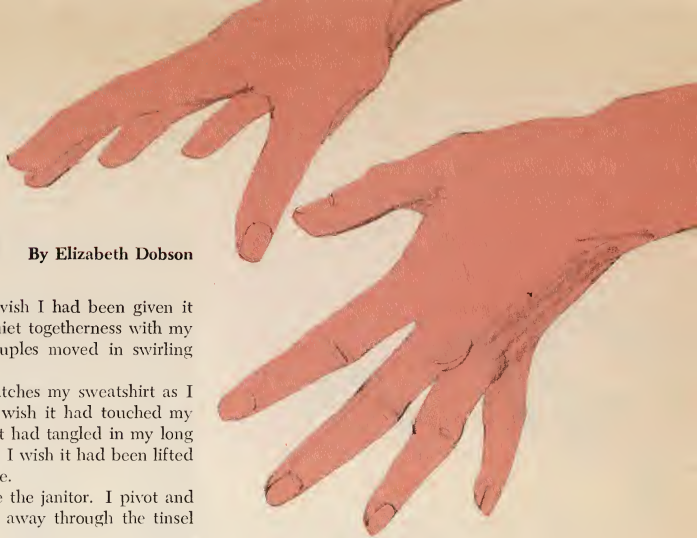
We break then and run on down the street. I live only three blocks from school, and we are there in a minute, because we race the last block, and I can almost keep up with him.


We stop for breath on our lawn. "Why didn't you have breakfast this morning?" I ask.

"I left the house too early."

"Why?"

Jim turns his blue eyes away for a minute as if there is something down the street he wants to see. Then he turns back and grabs my hand as he pulls me toward our front door. "I didn't want to miss you, Shorty," he says, as we go in to breakfast. ○





● Recently there have been many newspaper and magazine articles warning of consumer frauds. Salesmen and credit personnel often respond that many of the complaints come from customers who merely regret that they did not make better deals. As an attorney, I offer the following suggestions from the experiences of my clients as a means of avoiding fraud or the regretted transaction:

1. Many consumers complain of fraud when they learn that similar goods and services could have been obtained for a lower price elsewhere. Price shopping is the best way you can learn what is a reasonable price for the goods and services you desire. This practice can also help you learn to evaluate special contract features, such as immediacy of possession, extra services, or unusual payment plans.

2. The high cost of credit should always be con-

sidered. Often interest and other credit costs may exceed the actual cost of the goods or services were they to be purchased immediately with cash. Shop for your financing also. Most interest rates are different than they seem to be. The 1% per month charged by most credit unions is really 12% per year. The 6% per year charged by many banks is really 12% per year, because the banks discount their notes at 6%. Revolving charge accounts usually impose interest of 18% to 30% per year. Time-purchase price contracts normally make the time-purchase price at least double the immediate cash price, and if converted into interest for comparison purposes, they would often be about 18% to 50% per annum.

3. High monthly payments may reduce the total amount of interest to be paid. However, payments that are too high for you will require refinancing so that you can make lower monthly payments over a longer time. When you refinance, you normally must borrow money to pay the principal, interest, and costs on your first debt. The result is that you may actually increase the total interest and financing costs you will have to pay to about double what they would have been had you allowed yourself a longer time to pay your debt.

4. Read and understand every paper before you sign it. If you do not understand the terms, seek professional help. Salesmen who have something to hide will often tell you that they cannot afford the time for you to read all of the copies, and they act insulted if you would like the help of a lawyer or close friend.

Where monthly payments are involved, take the time to multiply them out, and compare them with the principal plus interest. For example, a note for \$1,000 at 6% interest for three years will mean a total payment of \$1,180.00. If the contract calls for 36 payments of \$30.00 each, you will have paid back only \$1,080.00, and \$100.00 will have to be added to your last \$30.00 payment. I have seen payment contracts in which the monthly payments only covered the interest, with the full principal becoming due at the end of a seven-year period. The consumer is then forced to enter a new loan for the same principal debt. The result has been that some people have spent most of their lives never finding a way to pay off a particular debt. Professional help can sometimes help to solve this dilemma, but it is better avoided than beaten.

5. Most written contracts provide that what is written contains the complete agreement of the parties. If the salesman has promised you additional goods, services, or other special rights, make sure they are in the contract, or you may not be able to obtain such under the contract.

How to Avoid Becoming a Victim of **FRAUD**

By Noel H. Thompson

Illustrated by Maurice Scanlon

6. When you are asked to sign a copy of any document, make sure that the copy is labeled in indelible ink as a copy. One of my clients was asked to sign a copy of each of the documents for a home improvement for the files of the salesman. Both the original and the so-called copy were sold by the company to different holders at about the moment the company went out of business, and those who had worked for it scattered. This mistake created the risk that my client will have to pay the same debt twice.

7. Whenever you are asked to notarize a contract, it is almost certain that you are granting a deed of trust or mortgage or other security interest to your home as security for your debt. This means that should you be unable to pay your debt, your home can be taken to satisfy the debt, and you may not be allowed the normal homestead exemption often provided for by state law. You should always be reluctant to grant any interest in your home to anyone unless you desire to sell your home, and a notarization is a special warning to be careful.

8. Many victims of fraud have complained that after they signed the contract, the salesman must have filled in the blanks on the contract. This temptation can be avoided by requiring the salesman to draw a wavy line through all blanks and demanding that he leave you a copy of everything you sign. You then have good proof if any attempt is made to change the instrument.

9. When you are asked to waive a right, you are asked to wave good-bye to it. Normally no right should be waived without some form of compensation for the waiver. A friend of mine who hired a nice man to refinish his kitchen was asked by the man to waive a state law requiring him to post a materialmen's bond as a means of saving the cost of the bond. As the man showed him the bills for the materials, my friend gave him the money. When the job was completed and the man had left the area, my friend learned that the material men had not been paid, and he would have to pay them, thus having to pay twice for the materials. He could have avoided this problem by either personally paying for the materials or by requiring the normal bond.

10. Usually full payment for goods or services should not be made until they have been fully provided or delivered. Full payment for partial delivery is one of the standard frauds. Even where there is no fraud, the person fully paid may for any number of good reasons later be unable to perform the contract fully, or he may be less interested in making immediate performance than he is when full performance is necessary in order for him to get all of his money in payment.

11. Be careful of the "exceptionally good deals."

One of these deals is the promise that you can avoid paying any money for the thing being sold if you help the salesman sell several of your friends. Fraud cases in New York show that in most cases the company tends to interpret the terms so that at best only small credits are applied for major services.

Another deal is called the set-up. Usually a first salesman comes by and sells you on a service or an appliance but says that it can be obtained at only a very high price. He is followed by another salesman purportedly from a different company who offers the same goods or services at a lower price. This lulls the customer into believing that he has obtained a very good deal, when in reality what he obtains is vastly overpriced or what he receives is grossly inferior.

A different version of the same trick is called spiking: The first company makes what appears to be a low contract, but which it soon finds is too low to make any money from; since the company has already begun some work, the customer is persuaded to much higher terms or to obtain a new, higher-priced contract from the second salesman, who appears at the magic moment and gets the customer out of the first contract.

Price shopping and the enforcement of your legal rights will ordinarily provide adequate protection against these types of fraud.

12. Be careful of debt consolidation services and other debt services that will increase your debts by adding at least one additional creditor. It is seldom possible for debt consolidation companies to obtain better terms for you than you originally obtained in your dealings with each creditor. These services almost always deduct their commissions and fees before paying any of your bills, with the result that one—or more—of the bills is allowed to become delinquent, requiring special efforts on your part to pay.

In addition, there are many opportunities for such services to pocket your money without paying hardly any of your bills and then flee town at about the time you and several others discover what has happened. If it is too much bother for you to pay several bills as they become due, then obtain a bank loan and pay off your other bills and make one large monthly payment to the bank each month.

There are other things a person could do as a means of avoiding fraud or harmful mistakes in his dealings with others; however, the above suggestions should help you avoid most such mistakes. ○

Noel H. Thompson, Sunday School teacher in the Falls Church (Virginia) Ward, is a former staff attorney of the World Peace Through Law Center, and a member of the Utah, Virginia, Washington D.C., American, Inter-American, and Federal Bar associations.



Safe Driving.

● "Good morning, sir!" I raised my eyes. There across the desk from me stood a fine-looking young man, who seemingly carried the weight of the world on his shoulders.

"Please be seated," I said. "What can I do for you?" And then through his tears, he poured out his story. He was just 18 years of age, which meant that he had been driving for a little over two years. In all that driving time, he had received just one citation, and yet the insurance company had just advised his father that if this boy continued to drive the family car, the public liability and property damage coverage on the car would cost \$600 per year.


Six hundred dollars! That was \$50 a month. Neither the boy nor his father could afford to pay such a staggering sum of money for insurance.

Why were the results of just one citation so tragic? How could one citation have such disastrous consequences? The answer was simple. While the boy was stopped at a stop light one night, waiting for the light to change, a strange youth about the same age was parked in the lane next to him. Across the space

between the cars came this taunting challenge, "Let's drag!" In a flash of peeling rubber, acrid smoke, and fish-tailing vehicles, the two took off in a typical teen-agers' drag race.

A police vehicle was directly behind them, and by the time the boys reached a speed of 15 or 20 miles in excess of the posted speed limit, the ominous, blinking glare of red lights appeared in their rear-view mirrors. The boys stopped and were issued tickets for "reckless driving—drag racing." They were convicted. It takes just one citation to mar an otherwise clean driving record—but what expensive results!

Yes, the results were expensive, but not quite so tragic as those of another drag race engaged in about the same time by two young men who raced north on our Central Avenue at a high rate of speed. There, near our public library, both cars smashed into another car that was lawfully crossing Central Avenue on the green light. A father and son in this car were killed instantly, and the two boys were convicted of manslaughter, a felony that will follow them as long as they live.



.. Does It Pay?

By Eugene K. Mangum

Illustrated by Fred Van Dyke

Eugene K. Mangum, a member of the Phoenix (Arizona) West Stake presidency, consults weekly with "several hundred" young people charged with traffic violations in Phoenix, where he is chief city magistrate.

"Can you do something for me?" was his plea. Of course, there was nothing I could do. The heavy burden of his driving record was a burden only he could carry. No earthly power could wipe this record clean. For at least three years and probably until he reaches 25, he will be faced with this conviction of reckless driving every time he applies for an insurance policy on his car.

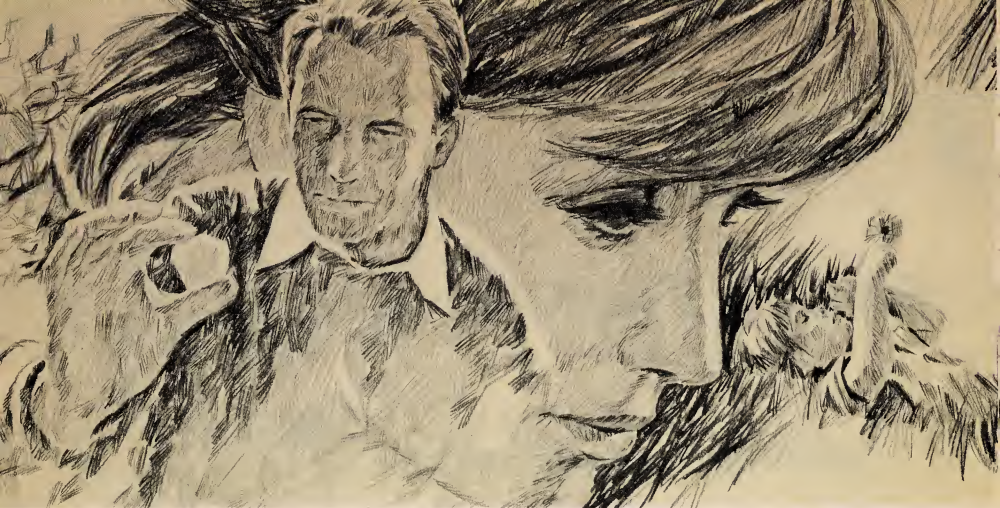
Do convictions have to be so dramatically important to have such results? No! Just last week I tried a young man, 19 years old, on a speeding charge and found him guilty. After I had found him guilty, the bailiff handed me his prior conviction record to assist me in passing judgment on him. Spread out before me was a record of speeding convictions, red light and imprudent speed charges, and other violations, going back nearly three years. I was astounded—a young man, with a record like this! I turned to him quietly and said, "And what does your insurance cost you each year?" "Over \$900," he replied. Nine hundred dollars! I could hardly believe my ears. How many of us who read this article could pay \$900 per year,

\$75 per month, just for the privilege of driving an automobile?

However, this young man won't have to worry about \$75 per month for a while, because his license was suspended for six months. Before he can ever again drive a car legally in Arizona, he must post special insurance with the Financial Responsibility Division of the Arizona Highway Department. I can guarantee that his next insurance policy will cost him considerably more than \$900 per year. I know of one case in which a young man is paying \$1,412 per year just for the public liability and property damage portions of his insurance so that he might qualify for a license to drive in Arizona.

Does safe driving carry with it dividends? Ask these young men. I have not touched upon the tragic loss of life, unbelievable stories of pain and suffering, and other consequences of bad driving habits. I ask you just this one question: "Does safe driving pay dividends?" From the experiences of the young people whose stories are told here, there is but one answer:

"It certainly does!"



Awareness, the

● "I have no talents. I am just not creative."

I heard this expression from the lips of a beloved friend. As I looked at her radiant, beautiful face, I thought: how wrong you are, my friend; beauty is a gift in itself, and you have that and so much more.

I recalled one time when we had been together and twilight sifted a blue haze over the restless sea. White gulls wheeled and soared above the churning waves. All colors merged into cerulean and opaline, and heaven seemed very near. After moments of silence, she said breathlessly, "What a perfect blue-white symphony! Oh, for the gift of words!"

Another time we stood knee deep in snow by a small lake. The sun suddenly exploded, sprinkling its zircon plenitude over every inch of newly fallen snow. The glittering landscape was reflected in a puddle no deeper than a fish bowl. She wept openly and unashamed. So did I.

How is it that in our society we are prone to feel that in order to be creative, one must produce something concrete—write a poem, compose a symphony, or paint a picture? What about the scores of people who read with understanding and appreciation the books that have already been written, who interpret the great art and listen to the music, not only with the eye and ear but also with the heart? What about those, like my friend, whose spontaneous awareness spills over into the feelings of others? Is not this passive gift as elusive as the more active ones?

Creativity is not so much an aptitude as an attitude. It is not the exclusive property of genius. A spark of it is innate in every human being, and it develops with a soul's response to things greater than itself. This attitude is stirred by a roseate sunset after rain. It is evidenced by the experience of infinity as one contemplates the great solar system on a star-bright night. It flowers with the awe that one feels when he looks upon a newborn baby, still damp from the miracle of birth. It is the lifting of the spirit that comes from gratitude and quiet talks with God. This awareness, when put into action, becomes creativity. People whom we call talented recognize this awareness instinctively. The rest of us must cultivate it and learn how to put it to work.

The people of the Orient make an art of awareness. They strive to develop within themselves and their associates a deeply individual enjoyment of the pleasures and beauties at hand. For instance, some Japanese homes are equipped with special moon-viewing windows. If you happen to be a visitor in the Far East at the time of the full moon, you may be invited to a moon-viewing party. As you join with the others to watch the moon flood the rooftops and silver the garden, you will not be expected to speak. Your hostess will assume that your entire attention is needed to absorb and feel the miracle of the night.

The first snowfall in Japan is another celebrated occasion. One woman had a small pavilion built in



Illustrated by Jerry Harston

Divine Gift

By Mirla Greenwood Thayne

her garden to offer her the best view of the snowfall. She and her guests sit in silence as they watch the magic of their changing world. While the viewers watch, with what we call the passive talent, those who have learned to put their awareness into action bring out paints, easel, or pen to record their impressions.

The gift of awareness, like the more creative gifts, must be cultivated from early childhood. A baby's world is fresh and new, full of wonder and excitement. He comes to earth "still tinged with heaven's glory." If the wonders of childhood are not kept alive and constantly rediscovered through the help of a knowing adult, the child's innate vision may be dimmed and tragically lost before he reaches adulthood.

One memorable night in my early childhood, I was aroused from my sleep and ushered outside. Pajama-clad and wondering, I raised my eyes to a flaming sky.

"The aurora borealis," my mother said. "Northern lights."

I shall never forget the impression it had upon me. The northern horizon was ablaze. Rose-colored arcs and ribbon-like bands of pink and yellow circled the heavens, sometimes moving like draperies stirred by a wind. Flashes of brightness rippled like tongues of fire.

This great phenomenon is seen in the northern United States only occasionally, and I suppose my

wise parents conceded that a disturbed sleep was a small price to pay for such a sight. Since that memorable night every brilliant sunset, each pink cloud, even a sheer pink scarf fills me with nostalgia.

The awareness that I acquired that night was shared with the next generation. One day I took my own small son by the hand to point out to him the glory of the rose-veiled mountains at sunset. "God is the greatest of all artists, isn't he, son! He has made our world so beautiful!"

My son rewarded me a few days later when he called excitedly from his play. "Mommy, Mommy, Heavenly Father has painted the mountains all pink. He must have the biggest paintbrush in the whole world!" My child was becoming aware.

"How can I teach my child about nature?" one mother asked. "I know so little about it myself. I don't know one tree from another. Birds and their identity are strangers to me. The stars and the moon are way out of my reach. How can I teach what I do not know?"

To feel is more important than to know. Probably few, if any, of the guests at the moon-viewing party understood the science of the solar system; yet each one felt the awe and wonder of outer space. When, as a small child, I beheld the splendor of the aurora borealis and was told that it was the midnight sun from the great northern home of my early ancestors, this information was enough. I felt the wonder of



Mirla Greenwood Thayne, a prize-winning author and songwriter from Provo, Utah, is the mother of four, grandmother of 14.

creation without needing to know that the phenomenon may be caused by electrified particles or electrons discharged by the sun, reflected in their flight by the earth's magnetic field. This knowledge was acquired much later, on the heels of curiosity awakened in my mind the night of the experience. Now my creativity bids me do something about it.

The blind Helen Keller, in her book *The World Through the Three Senses*, wrote: "I would remind parents and teachers of their power to train children from their earliest years in the right use of their five senses. The surest hope of cultural renewal is always the child. In order to attain his highest education he must be persistently encouraged to extract joy and constructive interest from sight, hearing, touch, smell, and taste. Like all forms of education the child's senses should be aroused by techniques suited to his own individuality.

"... I have noticed the wholesome effect upon a baby focusing his eyes upon a pleasing color or a delicately eared shell, listening to music that enchants him, touching a face he loves, or smelling a flower at which he smiles. If a mother puts as much gentle art into the delicate fostering of all the powers of the senses as she does to the task of preserving his health, her reward will be past calculating. The child's five senses are the faithful fairies who, if cherished and heeded, will surrender to him their priceless tokens of royalty, the splendor at the rainbow's end, lovely

dreams fulfilled. He will always be charmed and comforted by sky, earth and sea. Not only will he reach a well ordered stewardship of his senses, he will always have the best chance of spiritual maturity. For there is, I am convinced, a correspondence between the powers of the body and the spirit; and when the five senses, or whatever of them there are, serve as entrances into an inner world, the individual attains his or her fullest capacity of pleasure as well as self-mastery."

Small, wonderful things so often go unnoticed. Have you ever looked at sand through a hand lens? It becomes a cluster of rose and crystal jewels. Any child who has not seen a snowflake through a magnifying glass has missed a rich aesthetic experience. A simple sand dollar salvaged from the beach fills me with wonder. How intricate its flower-like design—a perfect engraving as if it had been wrought by a human hand.

The versatile activity of the tiny ant is a miracle of creativity. Every flower, each simple leaf, or any small creature viewed through a hand lens reveals unexpected beauty and complexity.

Senses other than sight can bring much delight: the fragrance of the damp earth following a sudden spring shower, the smell of warm bread, the spicy odors that emerge from a kitchen at canning time, the smell of the sea as the tides rise and fall, the blend of perfume from a flower garden.



Hearing requires a little more conscious cultivation. Some spring morning awaken your child in the pre-dawn, before the noise of the traffic and the din of human activity take precedence. Listen together. You will hear sounds that you have never heard before, perhaps the dawn chorus of the birds—robin, thrush, and song sparrow. If you are lucky you may even hear a whippoorwill continue his night chant into the dawn.

Some evening, when the wind is just barely astir, leave the noise of the traffic and find a quiet place in the country. Listen. Soon your ears will detect the migrant call of birds as they keep in touch with the other birds.

Continuously draw your child's attention to good music. Fill your home with it. Take time to sit down with your child to listen to it. Stimulate his imagination by asking him what various sounds and rhythms remind him of. Children reach out to music through their senses and emotions. Never set for a child a limitation that is based on your own assumption.

Turn your child loose with music. Have good records available, and let him play them as soon as he is old enough to handle them. This is apt to be much sooner than you think. Let him play what he wants when he wants it. After becoming well acquainted with a piece of music, he may be interested in knowing of the composer and what the music portrays. Sing with your child, even if you sing off-key.

Sing with joy and relaxation. Dance with your child. Encourage him to interpret and express music through muscular activity.

Awareness and exploration of the wonders around us offer more than pleasant pastime. Regardless of vicissitudes or annoyances of life, awareness leads to inner peace and contentment. One who is aware gathers reserves of strength that will endure as long as he lives. He garners healing and constant renewal, both mental and physical. His faith in God endures as he contemplates the wonders of divine creation. His awareness will find fruition in some gift of expression that may help another along the way and bring blessings to mankind.

The gift of awareness is free to all of us, for nature is an eternal rewarder. Whether we sojourn in the city or in the country, we own the same share of blue sky, and most of us have eyes with which to see its dawn and its twilight, its sunshine by day and its starlight by night. The wind still sings in the forest, but its echo can be heard around the eaves of our home. In the city or the country we can feel the rain on our face as we contemplate its journey from cloud to ocean. The birds still migrate in the fall and return again with their chants and rhythms, free music to any listening ear. The seasons always fulfill their promises, and most of us can sing a lullaby or a song of praise. We need only to take time, to open our hearts, to become aware.

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Upon a Mountain Called Cour- age

By Wayne Lynn



● Some folks say that the day of heroes has passed. Some people say that the youth of today do not have the courage young people used to have, but I saw courage displayed just the other day that shone so brightly it caused my heart to beat faster and my throat to tighten. I felt like rising to my feet and shouting, "Hurrah! Hurrah!"

It was not in the roaring flames of a burning building where this courage was shown, nor was it a plunge into the icy floodwaters of a roaring river. It was not a reckless dash in front of a speeding auto to save the toddling child, nor was it a display of physical courage to thwart the threatening bully.

It happened instead in a rather common place, for that seems to be where most heroic deeds happen. It happened in a stake priesthood meeting on a hot July afternoon. The chapel was filled to overflowing, and the partition doors leading into the cultural hall had been opened to accommodate the large body of the priesthood. A special spirit seemed to be with us that day as our beloved stake president presided over us and conducted the affairs of the stake.

One lad, who appeared to be about the age of a priest, sat in a rather conspicuous place on the stand near the stake presidency. I had correctly guessed that he was to take part on the program, and I sympathized with his contained nervousness.

Soon the president announced the young man as the next speaker. He arose quietly and walked the short distance to the stand. His outward composure was one of calmness, but my vantage point near the front of the room permitted me to see the quivering hands that told of the fear to be conquered.

Taking a deep breath, he began to speak. It was quickly obvious

that he had spent much time in preparation. An occasional glance at his notes was all that was required. I began to relax a little in my apprehension for him, but then I noticed that his speech was beginning to come faster and faster. Words were coming so fast that they were being repeated unnecessarily. In the middle of his next sentence he began to stammer. This increased his nervousness to the degree that his stammering continued, making him entirely speechless.

A sympathetic silence filled the room. I longed to reassure him or indicate in some way my sympathy and understanding, but, like the others, I waited. I waited for him to surrender and perhaps try again another day.

I could see the youth waging an inward battle as he stood there before us. Then it happened. He squared his shoulders and girded himself to the task, uttering, as nearly as I can recall, these words: "Brethren, I ask for an interest in your faith and prayers that I might have sureness of speech."

It was as if I had seen a miracle. He began again to speak, slowly, deliberately, but with sureness and conviction. His young voice rang

out in a message that thrilled my soul. It is not his words I remember, but, stamped indelibly upon my memory, is the message of the boy himself.

Somehow, it will never be the same again when I am called upon to perform a difficult task. Perhaps I can take a few steps up the same trail blazed by this brave young man, for he had climbed the mount of moral courage and stood unflinching upon its precipice.

His talk was soon completed. He gathered his notes and turned away from the stand, and for a moment I saw more than a young man in a white shirt. I saw a knight in shining armor with a sword at his side and a token of victory in his hand. The words of a song surged into my consciousness so strongly that they seemed to be crying out to be heard: "Behold! A royal army, with banner, sword and shield, is marching forth to conquer, on life's great battlefield; its ranks are filled with soldiers, united, bold and strong, who follow their commander, and sing their joyful song! Victory, victory! . . ."

And victory *will* be the song if the ranks are filled with young men like this. ○

Wayne B. Lynn, district coordinator for the southern Arizona Indian seminaries, is the father of nine children and teaches Sunday School in the Mesa 25th Ward.

Precious Metal

By Christie Lund Coles

*Sometimes, the hammering is hard
before the gold gives
and finally becomes
the coin that glows and lives.*

*Sometimes, the heart must grieve
and seeming break before
its alloy is refined
into that which will endure.*

Lest We Forget



Illustrated by Lynn Freeman

“No Power Shall Be Able to Take Thy Life”

By Albert L. Zobell, Jr.
Research Editor

● In the mid-1860's President Brigham Young appointed Elders Ezra T. Benson and Lorenzo Snow of the Council of the Twelve to tour the Sandwich Islands (Hawaii) Mission, which had not been visited for several years. These two apostles departed from Salt Lake City March 2, 1864, accompanied by Elders Joseph F. Smith, Alma Lamoni Smith, and William W. Cluff, three young brethren who had served missions in the islands. The party arrived in Honolulu on March 27.

Two days later they sailed for Lahaina, on the island of Maui, and anchored about one mile from the mouth of the village's small harbor on March 31.

Four of the missionaries—the two apostles and Elders Alma L. Smith and Cluff—joined some native passengers to go ashore with Captain Fisher. The boat, manned by native sailors acting as oarsmen, was filled with boxes and barrels. Elder Joseph F. Smith afterward stated that he felt some misgivings about that particular boat trip, and he quietly declined to go, saying that he would come ashore later.

Where the larger inter-island vessel “Nettie Merrill” lay, the sea was not rough, but only presented the appearance of heavy swells rolling to the shore. However, the entrance to the harbor was a very narrow passage between cora!

reefs, a situation that calls for the best in able-bodied seaman-ship.

As the small boat approached the reef, Elder Cluff realized that the surf was running higher than anticipated. He called this to the captain's attention, suggesting that the course be changed. The captain replied that he did not think there was any danger; the course was not changed.

A little further on a heavy swell struck the boat and carried it about fifty yards, leaving the boat in a trough between two huge waves. It was too late to correct the error in judgment. A second swell raised the stern so high that the steerman's oar was out of the water. He lost control of the boat, and they were capsized into the dashing, foaming sea.

Elder Cluff felt no concern for himself, because during his mission he had learned to swim in the surf. Fearing that the barrels and boxes might strike him, he swam a short distance away. The last he remembered of seeing Elder Snow was as the boat was going over, and the apostle was seizing the upper edge of it with both hands. Now the boat was bottom upward, and barrels, hats, and umbrellas were floating in all directions. Elder Cluff returned to the boat to cling to it, and was joined by Elders Benson and Alma Smith.

A short time later the captain was discovered about fifty yards away. Two sailors, one on each side, kept him on the surface. (He carried a sack of four or five hundred silver dollars, which had pulled him deep into the water, and he was unconscious.)

Natives on shore saw what had happened and swam to assist. In a few moments other natives were bringing a rescue boat to pick up the missionaries, the captain, and the sailors. The elders shouted

that one of their party was still missing, and an all-out search for Elder Snow was begun.

One of the natives, swimming near the capsized boat, must have felt Brother Snow with his feet, and he pulled him from under the boat.

The apostle's body, stiff and apparently lifeless, was placed on the laps of Elders Cluff and Smith, and the elders quietly administered to their stricken brother, beseeching the Lord to spare his life that he might return to his family and home.

A barrel was found on the sandy beach, and everyone did all he could to bring life back to the apostle. After working over him for some time without any indication of success, the bystanders said that nothing more could be done. But the elders kept working.

"Finally," said Elder Cluff, "we were impressed to place our mouth over his and make an effort to inflate his lungs, alternately blowing in and drawing out the air, imitating, as far as possible, the natural process of breathing. We persevered in this until we succeeded in inflating his lungs. After a little, we perceived very faint indications of returning life."¹

There were no members of the Church residing at Lahaina at that time, however. Still the natives and white merchants did all they could to make Elder Snow comfortable.

Elders Benson, Snow, Joseph F. Smith, and Cluff completed their special mission to the islands in a short time and returned home, leaving Elder Alma L. Smith as the mission president.

Elder Snow—later President Lorenzo Snow, the fifth President of the Church—often testified how he had been drowned in the islands, but that he had received a promise of the Lord, through the mouth of Joseph Smith, Sr., the first patriarch of this dispensation: "Thou hast a great work to per-

form in thy day and generation. Thou shalt become a mighty man in the earth. Thou shalt have long life. No power shall be able to take thy life."

President Snow lived a long and fruitful life, and served as President of the Church from 1898 until his death in 1901. ○



Richard L. Evans

The Spoken Word

Cooling tempers

When a man is wrong and won't admit it, he always gets angry.¹ "The height of human wisdom," said Daniel Defoe, "is to bring our tempers down to our circumstances—and to make a calm within, under the weight of the greatest storm without."² Controlling tempers and maintaining calm inside, against turbulent outside events, isn't always easy. So much is done these days in anger—and it is interesting to note that concerning the first mortal man in serious trouble it was said: "Cain was very wrath."³ "Anger is the most . . . dangerous . . . of all passions," said Seneca,—"the most . . . unmannerly,—Reason deliberates before it judges;—but anger passes sentence without deliberation . . . it leaves no place . . . for counsel, or friendship, honesty, or good manners; . . . it falls many times upon the wrong person; . . . upon the innocent, [and] tears all to pieces, . . . it is most certain that we might govern our anger, if we would," he continued, "for the same thing that [angers] us at home, gives us no offense at all abroad; and what is the reason . . . ? We are patient in one place, and [not] in another. . . ."⁴ "Men should not suffer reverses and unpleasant circumstances to sour their natures," said Brigham Young, "and render them fretful and unsocial at home, speaking words full of bitterness . . . to their wives and children, creating gloom and sorrow in their habitations, making themselves feared rather than beloved by their families."⁵ "The end of anger is sorrow."⁶ "Keep cool and you command everybody."⁶ These brief and moving lines from George Herbert most earnestly suggest themselves in summary, to husbands, wives, parents, children; friends, neighbors, and associates in all relationships of life:

Throw away thy rod,
Throw away thy wrath; . . .
Take the gentle path."

¹The American Red Cross officially announced the adoption of the mouth-to-mouth technique of artificial respiration for adults as well as children, July 5, 1959, noting that the method was used in Old Testament days as Elisha revived the Shunammite woman's child. (See 2 Kings 4:34-35.)

²Thomas C. Haliburton (1796-1865), Nova Scotian humorist.

³Daniel Defoe, English journalist.

⁴Seneca, 4:3.

⁵Seneca, "On Anger."

⁶Brigham Young, *Journal of Discourses*, Vol. II, p. 255.

⁷Louis Leon de Saint Just.

*"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System October 27, 1968. Copyright 1968.

Genealogy

The New **GIANT** System in Genealogy

INDIVIDUAL EN

REQUIRED FOR PRIEST SERVICE INDIVIDUAL

New

New individual genealogy entry forms (left) go into effect October 1. Old form (right) will be used only until June 30. Between July 1 and September 30, the Genealogical Society will accept no forms, as procedures for processing are set up and organized. New form will be simpler than old, and easier to enter, record, and process.

● A major change is taking place in the area of name submission for temple work and in the policy of preparing names for temple work, with the recent announcement of a new, more efficient system of recording and submitting names to the Genealogical Society for processing. The new system is called Genealogical Information and Name Tabulation—appropriately shortened to GIANT.

Truly gigantic in scope, the plan has been developed and is geared to the use of modern electronic data processing, and names sent to the Genealogical Society for processing—which will now be individual name entries—will be coded to a computerized master index.

Because of the virtually unlimited capacity for programming recoverable information into the data processing machines, a projected potential of all the identified names on certain types of records from all nations of the world will eventually be electronically coded into this master index. These records include those that were designed for the specific purpose of record keeping, and contain the names of the major portion of all persons

that have been recorded throughout the world.

Such records as land and deed recordings, probates, census returns, school registers, directories, customs and excise records, poll books, military and naval records, and shipping lists, valuable as they are for the researcher, contain for the most part names of persons whose birth or other identifying data has previously been recorded in church or civil records. It is not anticipated that the GIANT system of recording names will delve into these types of records, except possibly where identified lists are compiled from them, or as the names from these types of records are entered by patrons as a result of research.

It is anticipated, however, that through individual genealogical research, all these available names that are not found in church or vital records will eventually be assimilated into the GIANT master index.

A major difference from past policies for recording and submitting names is that in the future, with certain specific exceptions, all names will be submitted as single-

source individual entries rather than as family groups. To provide for this, a simple, easy-to-use, single-entry form has been designed, a sample of which is shown here.

Detailed instructions pertaining to the new system have been prepared and will soon be, or already are, in the hands of priesthood genealogy leaders. These instruction manuals will also be available to all who wish them by the time the program is officially launched.

For present purposes, let it be said that the recording of names for entry under the new program must be done according to three specific rules: (1) the entry must be from a single source; (2) the information must be recorded exactly as found in the original source, i.e., spellings and any abbreviations; (3) no information from any other source should appear on the entry: there can be no approximated dates, changing of double dates to single dates, or addition of personally known information, such as the adding of one parent's name if both are not found in the source.

The "certain exceptions" under which names may be submitted on

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Illustrated by Maurice Scanlon

other than individual entry forms include such records as census returns, probates, and multiple sources necessary to establish specific relationships for direct ancestry. These may, in accordance with specific instructions, be entered on the family group record sheets heretofore used. Instructions on how these records are recorded are covered in the new *Records Submission Manual*.

The time schedule for the transition from the old system to the new GIANT was announced to the Regional Representatives of the Twelve at the October general conference by Elder Theodore M. Burton, vice president and general manager of the Genealogical Society. He outlined this changeover period as follows:

Patrons will continue to submit their genealogy names on the familiar family group record sheets, finishing the work they have started under the present system, until July 1, 1969. None of these sheets will be accepted after that date. From July 1 to October 1, 1969, no records will be accepted for processing by the Genealogical Society, giving the Society time to process

and clear from its files all of the forms submitted under the old system. Then, on October 1, 1969, the Society will begin accepting the new individual entry forms. Under the GIANT plan, the submitting and processing of names will be much less difficult than under the old system.

The new GIANT plan for submitting names for temple work is in close correlation with the temple work itself, which provides the saving ordinances for our deceased ancestors as individuals. This applies also to the millions who have lived and died without their saving ordinances and who have no descendants within the Church to search out their records and to see that their ordinances are performed.

In the past there has been some concern over occasional reports of small temple sessions due to lack of names. This has given to some the impression that research has not been keeping up with the performing of temple ordinances. This was also a concern of the Genealogical Society. However, with the tremendous potential of all recorded names eventually being recorded in the GIANT master in-

dex, there is no foreseen likelihood of a deficiency of names to keep all of the present temples and many more in capacity operation.

It should be understood that genealogical work under the new system will not change or reduce the responsibility of Church members in their duty of seeking after their dead. It will only make this work easier and their efforts more effective. Research will remain the basic ingredient of genealogy, but actual temple work—seeing that the necessary ordinance work is completed—will be the main objective of the Saints now.

Let it be reemphasized that the new program is given to the members of the Church under the full direction and authorization of the Lord's servants here on earth. It is, thus, the Lord's plan, and its implementation is provided for through the use of modern scientific facilities. Its potential is unlimited, envisioning the compilation of all the world's identified recorded names into a reservoir that can be tapped for the performance of ordinance work for the dead and the extension



Illustrated by Ed Maryon

The Presiding Bishop
Talks to Youth About:

The Evil Designs of Men

By Bishop John H. Vandenberg

● It is a common practice in athletic circles to scout the opposition before having to meet them in competition. This process of analyzing the overall strategy of the opposing team is done so that the most potent and effective defense can be devised to thwart the efforts of the opposition.

In a very real way the Lord has sought in this day to prepare us for the strategy of the one who opposes all righteousness. He has warned us in very definite terms to be aware of the "evils and designs which do and will exist in the hearts of conspiring men in the last days. . . ." (D&C 89:4.)

The chief targets of these conspiring men are our bodies and our agency. Satan has sought from the beginning to destroy the bodies of the children of God and assume power over their minds and actions. This was his motive anciently when he conspired with Cain to slay his brother, and today this motive is just as evident. He has cunningly sought to popularize and sophisticate the use of substances that destroy the body or make the mind and body a slave to that substance. With many he has succeeded. Millions of people are desecrating the temple of their spirit with tobacco, liquor, and other such substances that lead

to immorality and destruction.

However, in recent years Satan has reverted to an ancient strategy with which he not only hopes to attack the body, but also to rob man of his agency. This was an evil that was perpetrated upon entire countries as recently as the last century—the reckless abuse of drugs.

In Ceylon, Christian missionaries around the turn of the century reportedly found whole villages that were on the verge of extinction because of opium. A visitor walking into one of these villages would find animals starving and near death; the buildings would be in a state of decay; and there would be very little sight or sign of human life. It is reported that in 1897 alone, 18,285 pounds of opium were imported to Ceylon.

Another nation likewise afflicted was India. In 1899, 564,000 acres of poppy (opium) were under cultivation in British India, yet this was, and is, a starving nation.

China, too, was a nation caught in the same damning strategy. During the nineteenth century, many families were in the depths of poverty because the fathers were habitual users of opium. It wasn't unusual for a man to sell his wife and daughters to a life of shame in order to support his habit.

The addiction to opium in China was frequently found in children of the third, fourth, and even fifth generations. A baby so addicted would go into convulsions unless opium smoke was blown into his face every six hours.

People who visited China during this period reported that often they were approached by dying beggars who asked for opium instead of food.

We can see that in the past whole nations have been enslaved in both mind and body, through the wanton use of drugs. Today we are faced with a similar condition, al-

though this time this evil strategy is thinly veiled by falacious claims. Conspiring men have attached phrases to certain drugs that grotesquely distort the truth. For example, they have called hallucinogenic drugs, such as lysergic acid diethylamide (LSD), "mind-expanding drugs," when in reality they rob an individual of his most precious gift and right—the power to control and govern his own mind.

One young man decided, with the urging of friends, to take LSD for a thrill. He was told it would be a wonderful experience—he would see beautiful colors and hear beautiful music. However, he wasn't told that often as not this was a tragic experience. The District Attorney of Ventura County, California, who recounted the experience of this young man, said, "While he was under the influence of LSD, he went berserk and tried to murder his father and mother. Their screams were heard by neighbors, and they were finally able to subdue the young man. Today he is in a mental hospital, and the psychiatrists say they do not expect him to regain his sanity. He was a college student with a good record, a fine young fellow, and now his life is wasted."

Scientists say that taking LSD is a form of pharmacological Russian roulette. The greatest horror of drug abuse is that the user surrenders his power over his mind to a wanton chemical.

With the linking of LSD to birth defects and other atrocities, some have shrunk from openly advocating its use and have begun promoting so-called less potent drugs, such as marijuana. Yet here again the principle is the same. The user of marijuana surrenders his agency to a drug that has unpredictable and at times violent consequences. Here again, let's look at the strategy of the conspiring men who are

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offering this so-called harmless weed. Their motive is to lead young people a step at a time toward the heavy, metabolically addicting drugs, such as heroine, morphine, and opium.

It was gratifying to see the results of a study taken recently by the Salt Lake City school district, which indicated that very few young people are actually being deceived by the strategy devised by those who would have young people defile their bodies and surrender their agency.

To the youth of the Church, the strategy of the opposition should be readily evident. The Lord has counseled, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. 3:16-17.)

No one can invade a person's mind without permission, for he is the master of himself. Man has power within himself to control his own destiny. He need not experiment, because he can trust God, who created his body and thus knows what is best for him.

Our bodies and our agency are among our most precious gifts; without these our purpose in life would be thwarted. That is why Satan is so cunningly trying to lure those whom he can to the point of surrendering these gifts. As bearers of the priesthood and as young women of the Church, stand for what you know to be right. Ward off anything that would defile the temple of your spirit or thwart your agency. None of you should ever become ensnared in these treacherous plans of the evil one, for you know his strategy, and you can defeat him by steadfastly adhering to the counsel of the Lord and your leaders. By following the plan of the gospel, you will defeat the opposition in every contest of life. ○

The Scribe as a Witness

Part 4

"New Evidence from Modern Witnesses"

By Richard Lloyd Anderson

● Oliver Cowdery had fair warning that participation in the translation of the Book of Mormon would bring public ridicule. While teaching school and boarding with the Smith family during the winter of 1828-29, he began to hear rumors "from all quarters."¹ He was obviously a sincere believer, to ignore the bitter community sentiment

against the Smiths, to persist in inquiring concerning the ancient plates in the possession of the Smiths' son, and to face raw weather and muddy spring roads to travel over a hundred miles to Harmony, Pennsylvania, and offer his services as scribe in translating the history of the inhabitants of ancient America.

Probably no one gets such a brutally candid view of an executive or author as does a secretary, but Joseph Smith passed this severe test. Five years later the memory of this time was still vivid:

"These were days never to be forgotten—to sit under the sound of a voice dictated by the *inspiration* of heaven, awakened the utmost gratitude of this bosom! Day after day I continued, uninterrupted, to write from his mouth, as he translated, with the *Urim and Thummim*, or, as the Nephites would have said, 'Interpreters,' the history, or record, called 'The Book of Mormon.'"²

The above statement is an important part of Oliver Cowdery's testimony as a Book of Mormon witness. Three full months of constant companionship with the translator of the record convinced this intelligent man of the inspired nature of the process by which the Book of Mormon was produced.

His official testimony, however, went far beyond this. Persecution in Pennsylvania had forced a change of residence to the Whitmer farm in upstate New York, where continued translation brought to light the direct promise that three men should see the plates.³ An overwhelming desire to become the three witnesses came upon Oliver Cowdery, David Whitmer, and Martin Harris.⁴ In his original version of the Church history, Joseph

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LAW NOTICE.
COWDERY & WILSON, Attorneys and Counselors at Law, and Solicitors in Chancery, will attend to business entrusted to their management in the several courts in this State, and in the Circuit and District courts of the United States. Office in the Grand Jury room. Tiffin, Ohio, June 2, 1843.—6m

Refer to
His Excellency, W. Shannon, Columbus, O.
Hon. John Brough, "
Gen. H. A. Moore, "
B. Medary, Esq. "
Hon. R. Wood, Cleveland. "
Payne & Wilson, "
Hon. B. Himes, Painesville.
" B. B. Taylor, Newark.
" E. Lane, Norwalk.
" M. Birchard, Warren.
" N. C. Read, Cincinnati.
" R. P. Spalding, "
" Van R. Humphrey, Hudson.
Parrish & Snow, Esqrs. Canton.

FOR SALE.
SEVERAL NEW AND SUPERIOR WAGONS for sale. Also, one large Pennsylvania Wagon. Inquire of the subscriber in Tiffin, or A. M. Stem, at Green

part of in-lot town of Tiffin, Ohio, taken at Freeze at the Appra J S

Tiffin, Jun

BAN
I WILL sell of Tiffin, July, 1843, all the right, and Cusmer E in and unto a taining 150 Perry county on the east between Blue Also, all the John D. and common, in part of in-lot street, in the county, Ohio known on the

An 1843 Tiffin, Ohio, newspaper law notice of Oliver Cowdery and partner, a Mr. Wilson.

“These were days never to be forgotten—to sit
under the sound of a voice
dictated by the inspiration of heaven...”

Smith emphasized, “they became so very solicitous, and teased me so much” that he sought a revelation on the subject. The result was a promise, conditioned upon faith, that these men would see the plates “with your eyes.”³ The original passage in the Book of Mormon implied even more, since it promised that the plates would be shown “by the power of God.”⁴

The most complete and dramatic account of what subsequently happened is given by Joseph Smith, who depicts the anticipation that brought the four men into the woods to pray for the fulfillment of these promises, their disappointment after repeated unsuccessful prayers, the confession of lack of faith on the part of Harris, the appearance of the angel showing the plates, and the divine voice declaring the truth of the translation and issuing a command that these witnesses “bear record of what you now see and hear.”⁵ The appearance of the angel, the reality of the plates, and the command of God to testify of their experience are all summarized in the official testimony that the three witnesses permitted to be published with their names affixed:

“And we declare with words of soberness, that an Angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon . . . and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety, that the work is true.”⁶

Nothing short of biblical Christianity furnishes such a concrete statement of supernatural reality.

One cannot dismiss the experience easily, for each man so testifying impressed his community with his capacity and unwavering honesty, and all three consistently reaffirmed the experience in hundreds of interviews throughout their lives. Oliver Cowdery was generally recognized by Mormon and non-Mormon alike as an astute and highly intelligent individual, and his mature life was spent in the practical vocation and avocation of law and politics. The fact that he considered the above experience the most impressive and solemn event of his life must weigh heavily in favor of the objective reality of the vision. Above all, he had the emotional and intellectual capacity to know whether he was deceived. If this vision was real to him, there is a burden upon every informed person to face the great probability that the Latter-day Saints have indeed received modern revelation.

One other possibility exists—fraud. But this is merely conceivable, for Oliver’s solid career as a responsible attorney and public servant is completely inconsistent with such an assumption. Thus, of greatest weight is the unvarying reiteration of this testimony throughout a lifetime. He told the same simple story of the vision, whether under privation, persecution, resentment against the translator of the Book of Mormon, ridicule by non-Mormons, or knowledge of imminent death. Beyond all doubt, he was repeating his inmost convictions as he testified of the truth of the Book of Mormon.

After the translation, Oliver Cowdery faithfully recopied the manuscript and spent the following

winter in the tedious work of supervising its printing. The book was offered for sale ten days before the formal organization of the Church, one week after which he preached its first public discourse. In the small group that he baptized on that day was his future wife, Elizabeth Whitmer, who personally heard the first private and public statements that he made concerning his Book of Mormon witness. Active proselyting in distributing the new scripture containing his name and testimony was soon noted in the local press with skeptical sarcasm: “The *apostle* to the NEPHITES (Cowdery) has *started* for the EAST, on board a boat, with a load of ‘gOld bibles.’ . . .”⁷

By the fall of the first year of Church organization, Oliver Cowdery led out in the expansion of missionary activity beyond upstate New York. In a journey perhaps as spectacular as any of the apostle Paul, he and three companions proceeded mainly on foot 300 miles west to Kirtland, Ohio, where they “baptized one hundred and thirty disciples in less than four weeks.”⁸ Adding a convert-companion, they traveled and preached another 600 miles to St. Louis, and walked the last 300 miles to their destination, Independence, Missouri, in the face of the cold and deep snow of a bitter winter in an unsettled country.⁹ Oliver did not exaggerate when he later referred to the many “fatigues and privations which have fallen to my lot to endure, for the gospel’s sake. . . .”¹⁰ Like Paul, there can be no doubt that he sacrificed for his vision. Because Kirtland was the scene of the most spectacular success of this mission, the newspapers and private records report the impact of his forceful proclamation that he had seen the angel and the plates.

An example of the unbelievers’ reaction to Oliver Cowdery comes from the Shaker community at

North Union. The vigorous leader of that settlement was impressed by Oliver's personal manner, if not his testimony. His journal introduced the incident by reviewing that the Latter-day Saint claims "began to make a stir in a town not far from North Union, Ohio," and then described the visit of the missionaries to the Shaker settlement:

"Late in the fall a member of that society came to our house to visit the Believers. His name was Oliver Cowdery. He stated that he had been one who assisted in the translation of the golden Bible, and had seen the angel, and also had been commissioned by him to go out and bear testimony that God would destroy this generation. By his request we gave liberty for him to bear his testimony in our meeting. . . . He appeared meek and mild. . . ."¹³

Non-Mormon sources demonstrate beyond question the fundamental accuracy of later reminiscences of converts of the missionaries. Out of many, perhaps the most interesting is the recollection of Philo Dibble, who lived about five miles from Kirtland. With considerable ridicule his neighbors informed him "that four men had come to Kirtland with a golden Bible and one of them had seen an angel." Dibble's reaction was one of serious curiosity, shared by his wife, and they proposed to find the fact of the matter firsthand:

"... I hitched up my carriage and again drove to Kirtland, one of my neighbors accompanying us with his team and family. On arriving there, we were introduced to Oliver Cowdery, Ziba Peterson, Peter Whitmer, Jr. and Parley P. Pratt. I remained with them all day, and became convinced that they were sincere in their professions. I asked Oliver what repentance consisted of, and he replied, 'Forsaking sin and yielding

Oliver Cowdery, Esq.—We take pleasure in copying the following articles from the Elk Head Democrat of last week. The complaisant paid to Messrs. BRESLIN and COWDERY is well deserved, as we can attest from personal acquaintance with these gentlemen.

We copy the following complimentary notice from the Seneca Advertiser, one of the best and most ably conducted democratic papers in Ohio; edited by J. G. BRESLIN, Esq., late Chief Clerk of the Ohio Senate, and one of the delegates to the Baltimore Convention. We assure the Advertiser, and the former friends of Mr. Cowdery, that he has not been defeated because his ability or worth were doubted, but for an unfortunate division in our own party, in the most populous towns in this district, growing out of causes which had their origin before Mr. C. came to the territory:

OLIVER COWDERY, Esq.—We are gratified to learn, as we do from the Walworth (Wisconsin) Democrat, that our esteemed friend and former fellow citizen, O. COWDERY, Esq., has been nominated as the democratic candidate for the House of Representatives in that State. This intelligence has been hailed with the highest satisfaction by his numerous friends here, whose earnest wishes for his future health and prosperity he bore with him in his departure last year.

Mr. C. was a resident among us for a period of seven years, during which time he earned himself an enviable distinction at the Bar of this place and of this Judicial circuit, as a sound and able lawyer, and as a citizen none could have been more esteemed. His honesty, integrity, and industry were worthy the imitation of all, whilst his unquestioned legal abilities reflected credit as well upon himself as upon the profession of which he was a member. Politically, Mr. C. was a prominent, active and radical democrat, never tiring in furthering the good cause. He has labored shoulder to shoulder with the democrats of old Seneca in the most trying times of the past, and we know they will ever be rejoiced to learn of his prosperity in his new home in the 'free west.'—Seneca Advertiser.

This news article, first printed in Ohio, was reprinted in Wisconsin twice in 1848.

obedience to the gospel.' That evening he preached at Brother Isaac Morley's and bore his testimony to the administration of an angel at noonday."¹⁴

Published histories adequately record the career of Oliver Cowdery as an important General Authority in Missouri and then Kirtland. Because he came to be the leading writer for the Church in this period, his confidence in the truth of the Book of Mormon and the divinity

of the latter-day work is repeatedly expressed. The most frequently asked question about the witnesses arises from this fact: if these men had seen the angel and the plates, how could they permit themselves to leave the Church? The fundamental answer is that those who had received such special favor had special problems with egotism. Because they had seen for themselves with regard to the Book of Mormon, the time came when the majority of the witnesses considered their judgment equal to Joseph Smith's on all other matters. If specific details are different in the excommunications of Oliver Cowdery and his two brothers-in-law, David and John Whitmer, there is a common theme of a clash of wills in which these witnesses failed to acknowledge Joseph Smith in his appointed role as their leader. Yet at the peak of their personal rebellion against the Prophet, each witness insisted on the strict truth of his signed testimony. Thomas B. Marsh also allowed personal feelings to overcome his commitment to the Church, although he was president of the Twelve. He immediately sought out the witnesses through whose testimony he had been converted eight years before and asked them as fellow dissenters to tell him the truth about the origin of the Book of Mormon:

"I enquired seriously at David if it was true that he had seen the angel, according to his testimony as one of the witnesses of the Book of Mormon. He replied, as sure as there is a God in heaven, he saw the angel, according to his testimony in that book. I asked him, if so, how he did not stand by Joseph? He answered, in the days when Joseph received the Book of Mormon, and brought it forth, he was a good man filled with the Holy Ghost, but he considered he had now fallen. I interrogated Oliver Cowdery in the same manner, who

Why could men who had seen an angel leave the Church? "...those who had received special favor had special problems of egotism."

answered me similarly."¹³

The impressiveness of such a testimony cannot be appreciated without knowing the spirited independence that characterizes all of Oliver Cowdery's writing and is so pronounced in his personal letters at the time of his excommunication. In one of these he insists that freedom is more important than life and declares, "I shall speak out when I see a move to deceive the ignorant."¹⁴ There is every reason to believe that he told Marsh the full truth.

The cessation of his activity in the Church meant a suspension of his role as a witness of the Book of Mormon. Not that his conviction ceased, but he discontinued public testimony as he worked out a successful legal and political career in non-Mormon society and avoided its prejudiced antagonism by creating as little conflict as possible. Since faith in Jesus Christ was the foundation of his religion, he logically affiliated himself with a Christian congregation for a time, the Methodist Protestant Church at Tiffin, Ohio. There is no more inconsistency in this than Paul, worshipping in the Jewish synagogue, or Joseph Smith, becoming a Mason in order to stem prejudice. A late recollection of Oliver's Methodist affiliation alleged that he was willing to renounce Mormonism, but what this meant to him is much too vague to imply a denial of his testimony—at his excommunication from the Church he had resigned from membership while stating that he did not disbelieve basic doctrines.¹⁵ Thomas Gregg asked Cowdery's colleague in the law, William Lang, whether the former Mormon leader had "openly

denounced Mormonism." The answer was that he kept this subject entirely to himself: "He would never allow any man to drag him into a conversation on the subject."¹⁶


One of the few exceptions to this calculated silence is Oliver Cowdery's courtroom testimony of the Book of Mormon. Evidently it did not violate his conscience to be an inactive witness, but he would not accept the role of a denying witness in a direct confrontation where silence would strongly imply a denial. The courtroom incident is widely questioned by informed people, because it is related by a secondary source that inaccurately describes him as a prosecuting attorney (an office that he sought but failed to get) and erroneously locates his law practice in Michigan (a violation of his continuous residence out of the Church in Ohio and Wisconsin).

This version of the courtroom scene comes from Charles M. Nielsen, who frequently described his missionary experiences in the Midwest and the conversion in 1884 of Robert Barrington, who some 40 years before had heard Oliver Cowdery's testimony at a trial. The fact that Barrington lived in Michigan at this supposed contact is inconsistent with Cowdery's known law practice in Ohio at that time. Furthermore, the first version that Barrington gave Nielsen (recorded in 1884 in his missionary journal) was that he had been impressed with Mormonism not by Cowdery but through one Richard Cox, a Latter-day Saint who had lived in his area but moved to California. At some stage in the telling Barrington evidently created the er-

roneous impression that he had heard Cowdery, so the Nielsen account is probably thirdhand instead of secondhand.¹⁷ Yet history is filled with examples of authentic incidents not very accurately described, and the Nielsen account is perhaps a distant recollection of this historical incident.

The earliest known statement concerning Oliver Cowdery's courtroom testimony is from Brigham Young, who in 1855 publicly reported that Oliver was "pleading law" when he was confronted with his written testimony and asked directly about its truth. According to Brigham Young, his answer emphasized that his testimony was not a matter of belief but knowledge: "... what I have there said that I saw, I know that I saw. . . ."¹⁸ Although this account wrongly places him as practicing law in Michigan, there is more to this story than first meets the eye. First, it is told within five years of his death, when the knowledge of his life was relatively vivid. Next, the fact that this story comes from the Young family is most significant. The person who did most to bring about his reconciliation to the Church was Phineas Young, who married Oliver's half-sister. In the decade that his brother-in-law was out of the Church, Phineas kept up a constant correspondence and regular visits, reporting Cowdery's actions favorably to his blood brother Brigham in an attempt to bring about Oliver's reinstatement.

Other members of the Young family had details of the courtroom incident. Seymour B. Young was 11 years of age when Cowdery returned to the Church, and remembered meeting him personally then at the home of Phineas at Kanesville. He related that Oliver had been ridiculed in court by opposing counsel for his Book of Mormon testimony and that he rose "with

 We regret to learn from the *Walworth County Democrat*, that OLIVER COWDERY Esq. was defeated for the Assembly in the Elk Horn district, by a small majority. He is a man of sterling integrity, sound and vigorous intellect, and every way worthy, honest and capable.— He was defeated in consequence of his *religion!* The same cause defeated Mr. Wheeler in this district.

Although defeated for political office in Wisconsin in 1848, Oliver Cowdery was held in respect by his non-Mormon friends, as is apparent from this news report.

tears streaming down his face” and simply responded that he still believed in Mormonism, though “through my own weakness I have been disfellowshipped by that people.”²¹ Unquestionably such traditions in the Young family were based on direct contact with Cowdery was still alive. Although a at his return.

It is practically inconceivable that such an incident would become a matter of record in any court, but it certainly would have circulated as a story in Mormon circles. George Q. Cannon later related that he heard the details of this incident “when I was a boy.” A score of similar references in his public speeches all refer to the period prior to his Hawaiian mission in 1850. In his early twenties then, Cannon does not thereafter refer to himself as “a boy.” This means that Cannon heard the courtroom incident while Oliver Cowdery was still alive. Although a late recollection, George Q. Cannon had a remarkable intellect and a great capacity for accurate detail in his personal writing. Furthermore, his version of the courtroom incident is consistent with Oliver’s conservative references to Mormonism while out of the Church and places his law practice in the right state. For these reasons, his description of the courtroom testimony of the Book of Mormon

witness is probably the most correct one:

“When I was a boy I heard it stated concerning Oliver Cowdery, that after he left the Church he practiced law, and upon one occasion, in a court in Ohio, the opposing counsel thought he would say something that would overwhelm Oliver Cowdery, and in reply to him in his argument he alluded to him as the man that had testified and had written that he had beheld an angel of God, and that angel had shown unto him the plates from which the Book of Mormon was translated. He supposed, of course, that it would cover him with confusion, because Oliver Cowdery then made no profession of being a ‘Mormon,’ or a Latter-day Saint; but instead of being affected by it in this manner, he arose in the court, and in his reply stated that, whatever his faults and weaknesses might be, the testimony which he had written, and which he had given to the world, was literally true.”²²

Joseph Smith took the initiative to invite Oliver Cowdery to return to the Church in 1843, an invitation likely based on Joseph Smith’s estimate that Oliver was then in the frame of mind to accept it.²³ Oliver waited another four years for some form of public apology and vindication, but then swallowed his pride by traveling to

Kanesville with Phineas Young and asking for baptism. An overdone document entitled “A Confession of Oliver Overstreet” claims that Oliver Cowdery was impersonated and consequently did not return to the Church. Yet its author conveniently died “a few days after he penned the confession given above,” making him definitely unavailable for further historical investigation. Whoever forged this melodramatic memoir followed the record of Reuben Miller slavishly, and did not know that Phineas Young was the main actor in the drama of reinstatement—not Miller, an incidental witness. The confession alleges that Miller supervised the impersonation and does not even mention Phineas Young.

What is factual about Oliver Cowdery’s return is that the deed books at Elkhorn, Wisconsin, record that he sold his property (with Phineas Young as a witness on the deed) 18 days before Church records report his arrival at Kanesville, that James J. Strang reluctantly admitted that he returned to the main body of the Church, that William Marks (then no friend of the Twelve) recalled that he had visited Marks in Illinois “when on his way to Council Bluffs,”²⁴ and that contemporary records and later recollections of numerous Latter-day Saints recall his impressive appearance and testimony there. For instance, Reuben Miller recorded the testimony of the Book of Mormon scribe in his journal at the time:

“I wrote with my own pen the entire Book of Mormon (save a few pages) as it fell from the lips of the Prophet, as he translated it by the gift and power of God, by means of the Urim and Thummim, or as it is called by that book, Holy Interpreters. I beheld with my eyes, and handled with my hands, the gold plates from which it was translated. I also beheld the Interpreters.

"...he always without one doubt or shadow of turning affirmed the divinity and truth of the Book of Mormon."—Elizabeth Whitmer Cowdery

That book is true."²⁵

Oliver Cowdery's stay in Kanesville was short, but impressive. He consulted officially with the members of the local presidency, Orson Hyde and George A. Smith, whom he had known at Kirtland and who wrote letters at the time referring to his reconciliation. He met in formal session with the high council and high priest quorum, and the records of both bodies describe cross-examination of the Book of Mormon witness by former associates who knew him at the height of his church career and at his apostasy. He spoke publicly in meetings after his return. John Needham, a prominent merchant in Kanesville, later recalled, "I heard him preach many time[s], and listened to his powerful testimony with regard to the work of God, Joseph Smith the Prophet, and the great events he took part in."²⁶

The most intimate portrait of the Kanesville stay is from the son and daughter-in-law of Oliver's former associate in the First Presidency, Frederick G. Williams. Henrietta Williams was recovering from her first childbirth eight days previously and remembered the absence of her mother-in-law and husband to attend the conference at which Oliver spoke and the fact that "after that meeting the Cowderys stayed at our house." This included the family group: "Oliver, his wife and daughter Maria, only child living."²⁷ What impressed Ezra Williams most about the former priesthood leader was "the humble spirit, the realization of what he had lost by leaving the Church."²⁸

The above witnesses to the fact of Oliver's return and solid reaffirmation of his testimony are a fair

sampling of the sources that demonstrate these events beyond reasonable question. This was actually the crescendo of an eventful career, for his chronic illness restricted his activity and then terminated his life only 16 months after the reconciliation at Kanesville. David Whitmer concisely summed up this closing period: "In the winter of 1848, after Oliver Cowdery had been baptized at Council Bluffs, he came back to Richmond to live, and lived here until his death, March 3, 1850."²⁹

In Richmond, time was strangely turned back to Oliver's close association with the Whitmer family during the translation of the Book of Mormon in their home in upstate New York 20 years earlier. The friends of that period and their families now cared for him. At his deathbed stood David Whitmer, John Whitmer, Hiram Page and his son, the son of Jacob Whitmer (and probably the father), as well as Phineas Young, Lucy Cowdery Young, and the wife of Oliver Cowdery. All report the power of his dying testimony, with subtle details that supplement each other. There is no doubt that Oliver Cowdery distinctly reiterated his firm witness of the Book of Mormon with full knowledge that he faced the closing hours and moments of life.

Of the group then surrounding him, the person with most intimate knowledge of all his actions and attitudes was his wife, Elizabeth Whitmer Cowdery. Thirty-seven years later the unwavering consistency of Oliver Cowdery's testimony of the angel and the plates stood out in her mind. In a letter

to her brother David Whitmer, she emphasized the meaning of the life of her husband in the measured prose that reflects his own words:

"From the hour when the glorious vision of the Holy Messenger revealed to mortal eyes the hidden prophecies which God had promised his faithful followers should come forth in due time, until the moment when he passed away from earth, he always without one doubt or shadow of turning affirmed the divinity and truth of the Book of Mormon."³⁰

FOOTNOTES

¹Lucy Smith, *Biographical Sketches of Joseph Smith the Prophet* (Liverpool, 1853), p. 128.

²*Latter Day Saints' Messenger and Advocate*, Vol. 1, No. 1 (October, 1834), p. 14.

³*Times and Seasons*, Vol. 3, No. 21 (September 1, 1842), p. 897; also cited in *Documentary History of the Church*, Vol. 1, pp. 52-53.

⁴*Ibid.* These three were the closest associates of Joseph Smith in the work of translation, Cowdery being the secretary to Joseph Smith without remuneration, Harris having done similar work one previous summer and then undoubtedly contemplating financing the book, and David Whitmer being the representative of his family, which had taken initiative in investigating the Book of Mormon and performing the service of transporting the translators to his family home at Fayette, New York.

⁵*Ibid.* 1-5 (the last cited ed. 42:1-2).

⁶No. 27:12. *Eth.* 5:3 (1830 ed., p. 110; p. 548).

⁷The latter passage matches the context of a description of Joseph Smith's *History* better than the former.

⁸*Times and Seasons*, *op. cit.*, pp. 897-98; also cited in *DHC*, Vol. 1, pp. 54-56.

⁹The Testimony of Three Witnesses, at end of the original edition and in the forepart of the present Book of Mormon. The quotation inverts the sequence of two thoughts but quotes precisely the words of description, which are the same in the original and present editions of the Book of Mormon.

¹⁰*The Reflector* (Palmyra, N.Y.), June 1, 1830. The quotation has limited historical value in tracing Oliver Cowdery's early missionary work. Perhaps it merely refers to a journey to the neighboring Fayette area, conveniently accessible on the Erie Canal. He never left rural New York in this period.

¹¹*The Evening and the Morning Star*, Vol. 1, No. 11, p. 84. Since the editor, W. W. Phelps, did not associate himself with the Church until about a year after the Lamanite mission, these finer details of the earliest Church history probably come from his associate Oliver Cowdery.

¹²*See Times and Seasons*, Vol. 3, No. 4 (Dec. 15, 1841), pp. 623-24, for Parley P. Pratt's summary of the final hardships of their journey: "[I]n 1830, in the depth of a howling winter five men traversed Missouri's wilds, and traveled on foot from St. Louis to Independence, Jackson county, wading in snow to the knees and the greater part of the way for 500 miles, and all this as may be said, without money or friends, except as they made them."¹³

¹⁴*Latter Day Saints' Messenger and Advocate*, *op. cit.*

¹⁵Journal of Asahel Kitchell, copied by Henry C. Blinn, manuscript on file at the Shaker Museum, Old Chatham, New York. A variant copy of the same journal is also at Old Chatham, made by Elisha D. Blakeman; this was published by Robert P. W. Meader, "The Shakers and the Mormons," *The Shaker Quarterly*, Vol. 2, No. 3 (Fall, 1962), p. 87. I have used the Blinn manuscript because it has minor details not in Blakeman, and Mr. Meader (to whom I am indebted for manuscript copies and private correspondence) suspects that Blinn is more likely to be a careful copyist. For the spelling of Cowdery's name, Blinn has "Cowderl" and Blakeman writes "Lowdree"; both are under-

standable misreadings in cursive copying from the name Cowdery. The location of Union Village is within the present Shaker Heights, a suburb of Cleveland, Ohio.

¹⁰"Philo Dibble's Narrative," *Early Scenes in Church History*, Faith-Promoting Series, No. 8 (Salt Lake City, 1882), pp. 75-76. David Whitmer rather consistently gave noon as the approximate time of the appearance of the angel with the plates.

¹¹"History of Thomas Baldwin Marsh," written Nov. 1857, on file at Church Historian's Office. This was printed first in the *Deseret News*, March 24, 1858, and then in *Millennial Star*, Vol. 26 (1864), p. 406.

¹²Letter of Oliver Cowdery to Brothers Warren and Lyman, Feb. 4, 1838, Far West, Missouri, "Cowdery Letter Book" at Huntington Library.

¹³The conclusion of Cowdery's forceful letter of resignation from the Church contained this significant sentence: "I beg you, sir, to take no view of the foregoing remarks, other than my belief on the outward government of this Church." Far West Record, typescript, p. 115, also cited in *DHC*, Vol. 3, p. 18.

¹⁴Letter of William Lang to Thomas Gregg, Nov. 5, 1881, Tiffin, Ohio, cited in Charles A. Shook, *The True Origin of the Book of Mormon* (Cincinnati, 1914), p. 56. There is every reason to trust Lang's personal reminiscences but every reason to distrust Lang's theories on the origin of the Book of Mormon, which he admits Cowdery discussed with no person while living in Tiffin.

¹⁵Nielsen reported to President Heber J. Grant in a letter of Nov. 11, 1899, that he had visited Barrington in Salt Lake City, who told the courtroom story and described himself and Cox as spectators. This variation from what Barrington evidently reported to Nielsen at his conversion suggests that Barrington was not consistent in the details of his recollection.

¹⁶*Journal of Discourses*, Vol. 2, p. 258 (speech of April 6, 1855).

¹⁷LDS Conference Report (April 1921), pp. 114-16.

¹⁸*Journal of Discourses*, Vol. 22, p. 254 (speech of Sept. 18, 1881). Note that the Canon version contains the elements of testimony and personal regret of being out of the Church that are found separately in the Brigham Young and Seymour B. Young accounts. Several letters from Cowdery in the period while out of the Church deplore the circumstances that brought about his estrangement from the Church. See n. 23.

¹⁹The Prophet's direction to the Twelve to write a letter of invitation to Cowdery is found in *DHC*, Vol. 5, p. 368. The proof that Cowdery was willing to entertain seriously the idea of return is his emotional answer written on Christmas, 1843, from Tiffin, Ohio, to Brigham Young and the Twelve. Deeply appreciative of an earlier letter from them containing "feelings of friendship and kindness," he portrays himself as a success but a stranger in non-Mormon society, suggests an apology due for misstatements about him, and concludes by expressing to these men his "kindness, friendship and fellowship."

²⁰Letter of William Marks to James M. Adams, June 11, 1855, Shablona Grove, DeKalb Co., Illinois. The original has evidently perished, but a typescript of the entire letter is preserved at the library of the RLDS Department of History. Also cited in Inez Smith Davis, *The Story of the Church* (Independence, Mo., 1964), p. 420.

²¹Journal of Reuben Miller, Oct. 21, 1848, Church Historian's Office. For an insight into Miller's competence as a diarist, see Richard L. Anderson, "Reuben Miller, Recorder of Oliver Cowdery's Reaffirmations," *Brigham Young University Studies*, Vol. 8, No. 3 (Spring, 1968), pp. 277-93.

²²Life Sketch of John Needham, given on his eightieth birthday anniversary to his family (April 1, 1899); also cited by Andrew Jensen, *Latter-day Saint Biographical Encyclopedia* (Salt Lake City, 1901), Vol. 1, p. 416.

²³The impersonation theory breaks down completely in the face of family relationships. Will someone now seriously suggest that Cowdery's wife and daughter were also impersonated? Numerous former friends, including the Yongs and the widow and son of Frederick G. Williams, could certainly identify each of the Cowderys. This is a good case in point on the essential difference between authentic and invented documents. The latter inevitably lack the subtle details that reflect an accurate knowledge of their surroundings. The entire Overstreet confession is bent toward explaining a single impersonation on one public occasion. Historical sources show that Cowdery's stay at Kanesville was more prolonged than this, that he was prominent in numerous meetings, and that his family accompanied him.

²⁴Frederick G. Williams Family Record, Church Historian's Office, pp. 239-34, 246, summarized in Nancy Clement Williams, *After One Hundred Years* (Independence, Mo., 1951), pp. 148-49.

²⁵David Whitmer, *An Address to Believers in the Book of Mormon* (Richmond, Mo., 1887), p. 1.

²⁶Letter of Elizabeth Cowdery to David Whitmer, Mar. 8, 1887, Southwest City, Mo., published by George W. L. Sweich in *The Return*, December 1892, p. 9. In the period of his editorship, Sweich, who was the grandson of David Whitmer, published a number of family reminiscences and evidently obtained this letter from his grandfather's papers. Because it is obviously badly copied, I have corrected one spelling error, changed "shudder of turning" to "shadow of turning," and punctuated the sentence correctly.



Richard L. Evans

The Spoken Word

The habits we have

There is this from Samuel Johnson on habit and human behavior: "The chains of habit are generally too small to be felt, until they are too strong to be broken." "Do not begin," said John Locke, "to make any thing **customary**, . . . [that] you would not have continue and increase. . . ." Habits and appetites will take hold upon our lives if we let them, until they all but occupy us. "For first cometh to the mind the simple suggestion," said Thomas à Kempis, "then the strong imagination, afterwards pleasure, evil affection, assent. And so little by little the enemy entereth in altogether, because he was not resisted at the beginning."

"Check the beginning:

Once thou might'st have cured,

But now 'tis past thy skill,

Too long hath it endured."¹

At some point it becomes a question of whether or not we can change our habits or feel helpless before them. To be a reasoning, responsible person we have to be alert, with fullest possible functioning both of

mind and of body for the quick and complex decisions we have so many times to make. Especially should we avoid whatever would dull our senses, slow down our reactions, or interfere with our best judgment. Call it morality, call it common sense, call it respect—respect for life, respect for others, respect for self—call it what you will, but anything that contributes to dependability, to morality, to acuteness, to self-control, to health and happiness is good. Anything that slows down judgment, that dulls the senses, that increases dependence, that reduces self-control, anything that increases accidents or ill health isn't good. "The habits of time," said George Cheever, "are the soul's dress for eternity"—and even if we have an unwise, unwholesome habit, we should not give up the honest, prayerful, continuing effort to conquer the habit we have. "Little by little, through patience and longsuffering, thou shalt conquer by the help of God. . . ."² But a man ought to examine his habits before they become the master of the man.

¹Thomas à Kempis.
²Ibid.

* "The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System November 3, 1968. Copyright 1968



Photos by J. M. Heslop Assembled Saints at ground breaking and site dedication.

Wooded knoll is designated for new Washington Temple.

New Washington Temple Announced

● The Church has announced plans to build a temple near Silver Spring, Maryland, a suburb of Washington, D.C. The site is in a secluded area on a prominent eminence 120 feet above the surrounding terrain, overlooking Washington's Rock Creek Park.

In the announcement from the First Presidency on November 15, President David O. McKay said: "It is my great pleasure to be able to approve erection of a House of the Lord to serve an area in which a temple is so much needed."

The site was dedicated December 7 by President Hugh B. Brown.

The temple will be built on 57.4 acres purchased by the Church in October 1962 for \$850,000. The tract, said to be the largest undeveloped one of its kind in the Washington metropolitan area, is easily accessible from three major airports and railroad con-

nections. The property is adjacent to entrances and exits to expressways, including a circumferential highway connecting with highways to New York, New England, the Midwest, and the South.

Some 238,000 Church members live east of the Mississippi River, residing in 38 stakes and 12 missions. This is the largest number of Latter-day Saints in the world not living within somewhat close proximity to a temple. The edifice will also be a blessing for those members in eastern Canada and as far away as South America.

The Washington area is rich in source material for those seeking genealogical data, records so necessary to complete temple work.

Robert W. Barker of Kensington, Maryland, Regional Representative of the Council of the Twelve assigned to the Philadelphia Region (Philadelphia,

Potomac, Virginia, and Washington stakes), stated: "I feel that all of the Church leaders and members in the area are elated by the decision of the First Presidency of the Church to construct a temple at Washington, the nation's capital. In my contacts with the members in my region, I find the young people are as enthusiastic as are the leaders. The stake presidents in the East are extremely happy, because they realize that a great many members of the Church will now be able to go to the temple who otherwise have found it difficult due to expense involved in traveling long distances to other temples."

The Washington Temple will be the sixteenth now functioning in the Church. The temple district includes all of the area of the United States east of the Mississippi River and a corresponding area in Canada. ○



The Era of YOUTH

January 1969

Marion D. Hanks, Editor
Elaine Cannon, Associate Editor



Ilene Clark (On Trunk)

Photos by Eidon Linschofen



Sue Grundell

Ann Clayton



Helen Leonard

Becky Sharp



*Happy
New Year*

And with the greeting comes a special calendar to mark the seasons, with beautiful Mormon girls to grace the scene.

Each is a reminder of much that's good in all of our days—time and people.

Until a night ends or daylight savings time begins, the roses bloom or the temperature drops, we often aren't aware of the relentless passing of time. Often we can't recall where time went or how it was used. Every second we move from where we were to where we are and from where we are to where we are going. We should live our lives as though they would continue forever—for they will.

The scriptures counsel: "Wherefore, if ye believe me, ye will labor while it is called today." (D&C 64:25.)

A calendar is a hopeful thing. It spreads before our imagination the weeks on end of "time enough." This calendar of hope and good wishes is especially dedicated to servicemen and missionaries, wherever they are, who labor while it is called today. May it indeed be a Happy New Year for one and all.

*Happy
New Year*

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So You Have a Church Assignment

By Marion D. Hanks

Suppose you've been called to be Sunday School secretary, or an assistant Scoutmaster, or a member of the youth committee. Would you like to succeed?

One who has an assignment in the Church, and studies and prays but does not work, is not happy and not successful. One who really works with all his heart, might, mind, and strength will soon know his need for study and prayer and will seek them.

Over the years most of us have heard the basic formula of missionary success: *study, work, pray*. The same principles are fundamental in any other service opportunity for the Lord or his children. And *work* is certainly not the least among them.

Work is the key to full joy in the plan of the Lord. A young person who learns to work is laying for himself a foundation upon which all future achievement can rise. He will never lack for opportunity and sweet experience in the years ahead.

How shall we work?

Anxiously:	<i>Of our own free will.</i>
Cheerfully:	<i>"Let cheerfulness abound with industry."</i>
Diligently:	<i>"There is no excellence without labor."</i>
Honestly:	<i>"Thou shalt not idle away thy time."</i>
Effectively:	<i>"What e'er thou art, act well thy part."</i>
Courageously:	<i>"Be not afraid of their faces. . . ."</i>
Persistently:	<i>Steadiness and consistency and resoluteness win!</i>
Patiently:	<i>"Learn to labor and to wait." He who works while he endures will prevail.</i>
With the long view:	<i>Work where you are, "as for years."</i>
Faithfully:	<i>Be true to trust. It is a tribute to be trusted.</i>
With the spirit:	<i>No labor for the Lord can succeed without his Spirit.</i>

Why?

Because the Lord has commanded it. Because you agreed to. Because you want to. Because it is right.

Where?

Where you are, in your present assignment. "Happy Valley" is not someplace else, doing something else. "Cast down your bucket where you are."

When?

Now! Today! The field is white, all ready to harvest! There are few virtues so holy or glorious or important as *work*.



At Alaska Stake youth conference, teens enjoy canoeing on Kelly Lake at YWMA girls camp.

Marlies Stones models ensemble at the fashion show presented by Fairbanks Ward MIA girls.



Proceeds from fashion show helped girls go to youth conference. Patricia McMullin is model.



Dee and Chris Olsen help paint Fairbanks chapel in bright mid-June sunlight at 10:15 p.m.



Singing helps Fairbanks Ward teenagers pass time on the 12-hour train trip to Anchorage.

What It's Like to Be a Teen in Alaska

● Ever wonder what it's like to be a Mormon in America's last frontier? It's great—just like being a Mormon anywhere—but in Alaska there are some special twists and challenges.

Teenagers in Alaska have many of the same interests as their peers in Florida, Maine, Utah, or other areas:

They love to play the latest pop tunes, dance the newest dances, wear the current fashions, munch hamburgers (and sometimes mooseburgers)—and they have loads of energy for school and Church activities.

But living in a vast state where the only paved road out of town may be just ten miles long, the nearest city may be hundreds of miles away and across many high mountain peaks, the winters are extremely cold and the summers pleasantly warm, and even hours of darkness and light go to extremes, Alaskan teens do live a little differently from their counterparts in the "lower '48."

In winter, they love to ski, ice-skate, toboggan, and even camp out in the abundant snow that blankets mountains and valleys up to eight months of the year. In summer, when the sun shines

Peggy Griffin, following in footsteps of her sister Liz, won title of Miss Fairbanks 1969.





Baseball after MIA? Harry Campbell and Karl Heusser find it's still light enough in June.



These Scouts become eligible for the "Forty Below Club" by camping overnight at -40° F.

22 hours a day, fishing, hunting, hiking, horseback riding, and other wilderness sports are popular. They even learn to water ski in glacial lakes, although, as one girl says, "You learn to ski well, so you don't fall in!"

Alaskan families may be a little closer-knit than families elsewhere; family members rely upon each other for companionship and entertainment, particularly in areas where neighbors are few and far between. Participation in Church is also high, and the teens love to gather for outings at the MIA Girls' Camp La Da Sa, on the shores of Kelly Lake and within view of towering Mt. McKinley.

Alaska could easily be divided into several states, each with a different climate, different problems, a different terrain. Let's look at the teens in two of these areas: Fairbanks, located on a plain near the geographic center of the state, and Juneau, on the lower coast, surrounded on three sides by climbing mountains and on the fourth by the sea.

The Teens in Fairbanks: In June the Fairbanks Ward project was to paint the entire outside of the chapel. The painting started promptly at 7:00

p.m. so as to be completed before sundown. It was! Of course, at that time of year the sun doesn't set until 11:20 p.m. So light is it, in fact, that the local baseball teams hold their annual June 21st Goldpanner game at midnight under natural lighting.

Work projects, campouts, boat races, MIA trips, and all the fun activities have loose hours in Alaskan summers. To attend the Alaska Stake Youth Conference in Anchorage, 36 teenagers and five leaders traveled 12 hours by train along the famous Alaska Railroad. Through 350 miles of majestic wilderness, including Mt. McKinley National Park, they saw moose, bear, caribou, beaver, and such wildlife.

Each person who attended youth conference paid his own expenses by cooperative MIA projects, such as weekly car washes, candy and bake sales, and a girls' spring fashion show. After four days of full activity, highlight of the conference was the four-hour youth testimony meeting. Soon after returning, many of the girls reboarded the train, retracing their route for a week at the girls' camp.

Fairbanks lies only 90 miles

from the Arctic Circle. In contrast to the long, pleasant summer days, the sun on December 21 rises at 10:00 a.m. and sets at 1:43 p.m. On fast and testimony Sunday it is possible to miss seeing the sun at all should it rise and set while folks are inside attending church.

Though the LDS youth make up only one or two percent of the Fairbanks school student bodies, their activity belies this proportion. Last year Mormon teenagers held such school posts as senior high student body vice president, junior high vice president, senior class president, student body cheerleader, Miss Fairbanks, Sports Queen, Senior Ball Princess, and Miss Smile Girl.

All of the MIA Laurel girls participate in school singing groups. Three LDS Explorers are known as the Color-by-Numbers-Set and sing some of their own compositions.

Members of the Mormon Boy Scout Troop took first place honors at the annual Fairbanks Scout-O-Rama for their demonstrations of survival camping and gold-dredging techniques. They're not afraid of winter camping either—just put on an

Alaskan teens enjoy same pastime as peers in "lower '48"—guitar playing, folk singing.



At Mendenhall Glacier: Jane and Sue Grinder, Tom Gibson, Kris Dindinger of Juneau Branch.

Below: Karl Jeusser, Rosemary Campbell paint Fairbanks chapel on June night; bottom: Cherie Buckley, Bob Dindinger with 137½-pound halibut.



extra coat and "mukluks," an eskimo boot often made of moose and caribou hide.

Gary Lord won the Alaska Science Fair with an experiment on cellular chromosomes, and in the process converted his high school physics teacher to the Church. Seven or eight other David O. McKay awards have been given teenagers for their missionary work in bringing their friends into the Church.

You bet, it's great to be a Mormon in the far north!

The Teens in Juneau: How can you measure or weigh fun when teenagers have opportunities to travel on ocean-going ships to and from high school tournaments, stopping at towns along the way to pick up students, taking two days to round everyone up, then going to exciting games and dances, making new acquaintances—and riding the ferry home?

Recreation is no problem to young people in the Juneau area. Most families own boats, and fishing is really great. This last summer a 137½-pound halibut was caught by Bob Dindinger, a junior at Brigham Young University, while he was home for the summer, and many good-

size salmon were caught by others.

What about swimming? Yes, there is a lake that is fed from the Mendenhall Glacier—cold for the newcomers, but they soon get used to it; in the winter it is frozen over for ice skating.

Imagine leaders taking girls to camp with hand guns on their hips to keep the bears from entering camp! Cabins and rest-rooms? No—the young people camp right out in the wilderness, pitching their own tents, building their own fires, and finding berries and edible plants to mix with food from home. And they may even have the experience of eating herring eggs dipped in seal oil, dried fish, and seaweed—things that when first mentioned give you chills, but after trying, the first taste makes you ask for seconds and thirds.

Alaska has a magical air about it . . . and at night one can watch the northern lights, listen to legends of the totem poles and the folklore of the Indian and Eskimo, and feel the magical air that is uniquely Alaska! ○

(From material furnished by Eleanor Knowles, Dwane J. Sykes, and Margaret Dindinger.)

"Begin; to have begun is half the work. Let the half still remain; again begin this and thou wilt have done all."—Ausonius

All growth depends upon activity. There is no development physically or intellectually without effort, and effort means work. Work is not a curse; it is the prerogative of intelligence, the only means to manhood, and the measure of civilization.

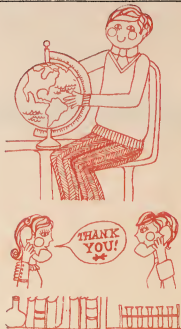
—Calvin Coolidge

Great Quotations on Work

There is, in the invisible universe, that which takes up what we initiate and fulfills it according to its kind. The seed of desire or faith or action sets forth on its processes under the care of universal law, and arrives at its destined development. Men are planting those seeds all the time. The man who is diligent in the planting of good seed will find after awhile that he always has something coming to fulfillment, to fruition. And as the period of waiting is filled with labor, there is no fruitless waiting. Learning, laboring, and waiting are the ingredients of achievements. As Henry Wadsworth Longfellow wrote:

"Still achieving,
Still pursuing,
Learn to labour
And to wait."

—Henry Ford



It is a good safe rule to sojourn in every place, as if you meant to spend your life there, never omitting an opportunity of doing a kindness, or speaking a true word, or making a friend.

—John Ruskin

Sir Walter Scott wrote to his son Charles:

"I cannot too much impress on your mind that labor is the condition which God has imposed on us in every station in life; there's nothing worth having that can be had without it, from the bread which the peasant wins with the sweat of his brow, to the sports by which the rich man must get rid of his boredom. As for knowledge, it can no more be planted in the human mind without labor, than a field of wheat can be produced without the previous use of the plow. Labor, therefore, my dear boy, and improve the time. In youth, our steps are light, and our minds are receptive, and knowledge is easily laid up; but if we neglect our spring, our summer will be useless and contemptible, our harvest will be chaff, and our winter of old age unrespected and desolate."

Let us realize that the privilege to work is a gift, the power to work is a blessing, the love of work is success. Genius undoubtedly is little more than the capacity for hard, sustained work.

—President David O. McKay



Illustrated by JaNeane Webster



*Without a
Worry in the
World*

By Willard Mitt Romney



Illustrated by Bill Whitaker

● When I first came on my mission, I heard of a missionary who tried to get his time in the field extended. I confess that I couldn't really understand him then.

Now my appreciation for my mission has vastly changed. At first it seemed like such a demanding thing—tract, tract, try to get people to listen, try to get them to read the Book of Mormon—I thought that was all there was to a mission. All I could see was the minute detail of the thing I was laboriously doing—I hadn't caught the fantastic overall picture of what a mission really is.

I have now. This mission has formed me more than any other part of my life. A mission is the greatest training program for success that exists; only on a mission does a young man spend all his time merely trying to get people to listen to him, to understand his arguments, to be successful. It is here on my mission that I have come to an understanding of the meaning of life—why I am here and where I want to go.

It amazes me how little I knew about the gospel before. Sure, I had a lot of facts down, but I just hadn't caught the vision. I had heard people say that the gospel was and is a message of happiness and good news, yet I didn't understand why. It is here that I have begun to feel the joy that the gospel was established to give to man.

It is here that I have found what the word success really means—to be worthy of entering the celestial world, to have our calling and election sure.

Here, material and worldly things have taken on a second importance; and because I attach a greater importance to what *is* important, I am happier than ever before. Christ promised that if we seek first his kingdom, all other things will be added unto us. I know this is true.

I am only 21 years old and yet I am a leader in the most important organization in France—*L'Eglise de Jésus-Christ*. Where else or when again will I have the opportunity to hold such authority and responsibility as I now hold? And when again will I be able to consecrate all my energy and time to it?

Perhaps this is one of the most fantastic things about a mission. It is the only time one has to consecrate all to one goal—serving the Lord. At home there's school, finances, marriage, children,

worry about what others think. Here there's only one thing.

At home when I didn't like something, I went away from it; here I can't. I have to face it, learn to get along in situations and with people that are hard to get along with. How great it is to find that you have conquered something that you otherwise would run away from!

At home when I tried to convince someone that I was right, if they didn't agree, I went looking for someone who did, and stayed with him. Here I can't give up that easily. Contacts are so few that one *fights* till death before giving up. And then when you finally taste victory over the extremely difficult, you wonder why you don't burst from all the joy in you.

Every day is spent trying to be more successful, doing things that are hard, and growing from it.

Bearing testimony; teaching lessons; kneeling in prayer for the conversion of an investigator; begging the Lord for guidance on a member problem; feeling the Holy Spirit use you to teach and exhort; placing your hands with those of an apostle on the head of a sick person and translating for him as he blesses the person; crying when you hear a radio broadcast of general conference; finding comradeship among people you would never have selected at home—friendships now so great that leaving them is like parting from family; getting up at 6:00—cold, tired, allergic, broke, but without a worry in the world; living for others, dependent only upon God; joy when you hear of others' successes—where would I have ever known these things if it weren't for a mission?

And yet, I guess it's only the beginning. A mission is the time to get the direction straight. If I keep in the same stream, my joy will double, triple, and be multiplied eternally. Eternal wedlock, service to the Church, children, service to the world and my country! The Lord must have loved us to give us all this joy. ○

(Mitt, the 21-year-old son of Governor George Romney of Michigan and Sister Romney, wrote this letter to his parents from his mission in France. The editors asked for permission to use it.)



Illustrated by Sherry Thompson

New Beginnings,

Achieved With Ease
and Sure to Please

● It is exciting to discover a different and better way to do something. Each day can be an enticing adventure if routine is tossed away and new paths are explored. Senses are dulled by repetition. Sight, sound, taste, and feeling all become grayed by sameness. Raise the blinds of your minds and let the sunlight through!

Beds are more fun to make and also to sleep in when colorful sheets are used. The universal job of brushing one's teeth can become more pleasant with a change of toothpaste. The family's breakfast routine can also have a new look. Try waking up your family with:

Lemon Pancakes Broiled Sausages
Fruit Salad

Lemon Pancakes
(Makes 12 4-inch pancakes)

3 eggs, separated
3 tablespoons lemon juice
Grated rind of one lemon
3 tablespoons sugar

$\frac{1}{2}$ teaspoon salt
 $\frac{1}{4}$ teaspoon nutmeg
1 cup milk
1 cup sifted cake flour

Beat the egg yolks to a lemon color; add the lemon juice and grated rind, sugar, salt, nutmeg, and milk. Stir in the flour and fold in the egg whites, which have been beaten stiff. Bake on moderately hot griddle.

The breakfast fruit salad can be made of almost any fruit combinations: coconut and chopped raisins sprinkled over sliced oranges, cantaloupe rings holding banana chunks, quartered fresh peaches and sliced strawberries. Serve with salad dressing made from orange juice, poppy seeds, and fresh mint. Pear and grapefruit quarters also combine to make a good salad. Canned apricots, pitted and filled with cottage cheese, can add nourishment to the breakfast.

Lunch bags can be carried with greater anticipation if there is a special treat inside. Take time to make a delicious new candy to top off the fruit and sandwiches.













Peppermint Dot Fudge is really something special. The taste is a wonderful combination of peppermint and chocolate, but it is the texture that is unusual. Crisp little chocolate chips and nuts are suspended in the creamiest of fudge.


Peppermint Dot Fudge

3 cups sugar
 $\frac{1}{2}$ cup water
1 cup evaporated milk
1 tablespoon light corn syrup
Dash of salt
3 tablespoons butter
1 teaspoon vanilla
Oil of peppermint
 $\frac{1}{2}$ cup semisweet chocolate pieces
1 cup broken pecans

Combine the sugar, water, milk, syrup, and salt. Heat over medium heat, stirring constantly until sugar dissolves and the mixture comes to a boil. Then cook to soft-ball stage (228° at 4,000 to 5,000 feet), stirring when necessary so it will not stick to the bottom of the pan. Remove from heat; pour out on buttered marble slab, add butter, and cool to body warmth. (This is important, because if you start beating it too warm, the chocolate chips will melt when they are added.) Add flavoring and beat vigorously until fudge be-

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Name.....
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comes very thick and starts to lose its gloss. Add the chocolate pieces and pecans. Quickly spread in buttered shallow pan to ¾-inch thickness. Score in squares and refrigerate until set. Cut when firm and store in tightly covered can in refrigerator.

As a welcome-home for school children, have refrigerator specials such as:

Walap Bread and Milk
 or
 Bea's Dreams and Fruit Juice

The name Walap Bread comes from the contraction of walnut and apricot, and the bread really packs a wallop when thinly sliced and spread with cream cheese. The bread has an unusual flavor and smooth texture. It is chewy, not crumbly, and is best when wrapped and stored in the refrigerator.

Walap Bread
 (Makes 2 small loaves)

2¾ cups packaged biscuit mix
 ½ cup sugar
 ½ cup shortening
 1 egg, beaten
 1 1-pound can apricots (1½ cups strained apricots)
 1 cup walnuts, chopped medium fine

Drain off the apricot juice. For a quick way to prepare the apricots, put halves in blender. In a mixing bowl, combine biscuit mix and sugar and blend in the remaining ingredients. Stir just until moistened. Spoon into two small, well-greased loaf pans. Bake at 375° F. for about 45 minutes. Remove from pans and cool. This bread cuts best when chilled.

Bea's Dreams

¾ cup sugar
 1 cup dates
 2 eggs
 1 cup crisp rice cereal
 1 cup nuts
 1 cup cornflakes

Cook the sugar, dates, and eggs together, stirring constantly until mixture leaves the sides of the pan. Cool and add the rice cereal, nuts, and cornflakes. Butter hands and roll dough into balls. Toss balls in coconut. Bea's Dreams are no-bake cookies, so crisp and flavorful.

For dinner, let the dessert be a taste the family has not yet experi-

enced. To fill this order, make Pudding Pie. It is made with ease, and it will please.

Pudding Pie

To 1 beaten egg, add 1 cup sugar. Beat until creamy, then add 2 tablespoons flour, 1 teaspoon baking powder, and a dash of salt. Fold in 1 cup chopped apples and $\frac{1}{2}$ cup chopped pecans. Spread in an 8x8 pan and bake at 350° for about 30 minutes. Serve hot, topped with vanilla ice cream.

The next time you have friends in, serve with pride a new eye-and-taste treat—Pumpkin Ice Cream Pie. It can be made a day or two before the party, and will be ready to serve at a minute's notice right out of the freezer. Its taste is different, and you will find it to be a crowd pleaser.

Pumpkin Ice Cream Pie

Shell

(3 pies)

2 cups flour
1 cup chopped pecans
 $\frac{1}{2}$ cup brown sugar
1 cup butter

Cut these ingredients together 'til fine. Press into 3 pie pans. Bake about 12 minutes in a 400° F. oven. Watch carefully so crust will not brown too much. Fill with pumpkin ice cream when cold. Use almost one quart of ice cream to a pie, depending on how thick you want the pie. Store in freezer. Serve with a caramel pecan sauce.

Even the conversation at the family dinner table can take a turn for the better. There is often wasteful, destructive conversation that goes on and on about people not present. Children will gossip as much as their parents do. If father speaks disparagingly of his boss, and mother runs down the neighbors, and if both criticize those in authority, the children will look for the bad in a person and point it out at every opportunity.

Turn over a leaf this January and adopt a basic rule of conversa-

tion: "If we speak of people, we speak well of them." Applaud the children when they say something good about a person or an event. People who gossip have narrow interests. Bring happy, worthwhile conversation to the dinner table. It's also good to remind oneself to listen while another speaks. The most interesting people are those who are interested. This new year, resolve to be interesting.

January can be a pale month with no life or a vibrant month with new beginnings. This first month of the new year will hum as you find new ways to do things. Take time to dream and to work at those dreams until they become real. Use every bit of imagination you have to walk in brighter paths.

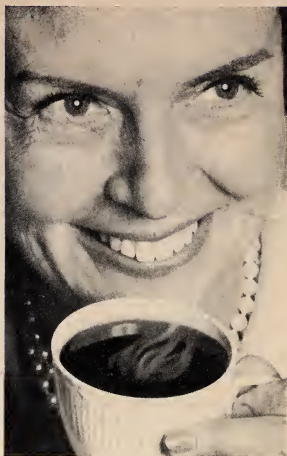
A Young Mother's Prayer for the New Year

To have:

Courage to do right, to speak the truth, and to endure all,
Knowledge to convert into wisdom,
Understanding to realize the "why" of another's actions,
Patience to wait, but not wait idly,
Words to encourage, to lovingly discipline, and to caress,
Humility to appraise oneself,
Sense of humor to laugh with—never at—another,
Strength to work, to think, and to build,
Peace and an inner serenity to pass on to others,
Faith in tomorrow, and the day after, and the day after that.

And to give thanks for:

Being gloriously alive in this the fullness of time,
Family and friends and love,
Opportunity to serve and give wholly of oneself,
Beliefs based on truth, and
For being His child.



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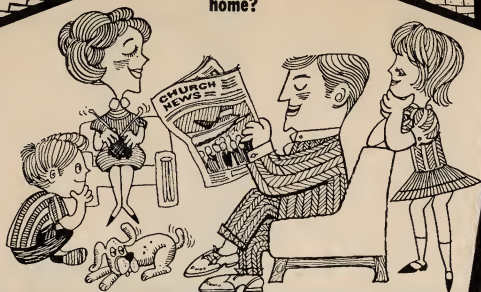
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Bufs and Rebuffs

Drugs—Use and Abuse

The article on "Drugs: Their Use and Abuse" [October] was very interesting. I had many questions on the subject, being a high school student, and many of them were answered. I am glad that I am a Latter-day Saint, and whenever I have a doubt, I can pray and receive an answer. I hope you will have other articles and answers on this subject of drugs, because "the kids need help."

CHERYL LYNN COOK
NORWALK, CALIFORNIA

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Perpetuation of an Image

Recently there was called to my attention, on your humor page [September], an anecdote involving Louis Untermeyer. . . . While we realize that this humor was inserted in good faith and with no intent to offend, the fact remains that some of our people who have seen the item were offended, and at the very least, it is in bad taste as much as it perpetuates a stereotype of the Jew as being interested in money alone, even when in a house of worship.

I trust that you will see the merit in our feeling about this item. . . .

STANLEY S. JACOBS
REGIONAL DIRECTOR
ANTI-DEFAMATION LEAGUE
SAN FRANCISCO, CALIFORNIA

"The Racial Revolution"

I thought G. Homer Durham's article "The Racial Revolution in America" [October] was excellent. I am in the process of informing myself about civil rights, Mormonism and the Negro, free agency, and ideal government guidelines. Before my recent pursuits, I wondered whether I should still be interested in helping the civil rights movement as I did before my conversion to this Church. Now I know I can and I should support it but without the ideas and policies that use force and coercion to meet their ends. And I can do this while being a Church member who fully sustains the prophets, present, past, and future, all of whom truly speak the word and way of the Lord on all phases of the restored gospel. In short, I realize that all phases of the

gospel are important for balance, for unity, and for gaining eventual godhood, not just civil rights at the exclusion of other aspects of the greater whole.

BRUCE M. GERSCHLER
BURBANK, CALIFORNIA

HemisFair

I hope the following will be of interest to members of the Church. Our mission president, Dean L. Larsen, stated it concerning the efforts of those connected with the Mormon Pavilion at HemisFair: "HemisFair has ended. The memories will remain for a long time. Almost 500,000 people passed through our pavilion, 120,000 signed the guest register, 10,000 copies of the Book of Mormon were sold, and 220,000 saw the film *Man's Search for Happiness*. On the final day of the fair this comment was written on the guest register by a Catholic visitor: 'With so much confusion and corruption in the world today, one stops and wonders, Is God dead? Then one comes here and looks and listens—Yes, there is a God!'"

SOME ELDERS OF THE
SOUTH TEXAS MISSION

Socrates and Kids

I noted with interest the short quotation from Socrates' works in "End of an Era" [October], and wondered what lesson you intended that I learn from it. I have seen and heard the same quotation used many times to soothe worried parents and other observers, all concerned about the "bad manners, contempt for authority, disrespect for elders, etc.," displayed by a great many of our young and not-so-young today. There are those who today say we have nothing to worry about. "Look," they say, "Socrates said it 2,300 years ago. Why worry? Kids will be kids."

I'm not a skilled nor learned observer of the lessons of history, but if my memory serves me correctly, the Athenians saw their empire crumble around them, due in no small part to the social decay mirrored in the problems with their youth—and saw it happen just a few years after Socrates' statement.

J. LAYNE GALBRAITH
MILLBRAE, CALIFORNIA

"Some Fundamental Beliefs"

I have always appreciated the *Era*, but in my opinion, the November issue is one of the finest issues ever printed in the Church. I have also never received such enthusiastic response from students in my classes and members of my ward.

BISHOP WALTER D. BOWEN
BYU FORTY-FOURTH WARD
PROVO, UTAH

I must comment on the beauty and inspirational value of the November *Era*. The Riley painting illustrating the Prophet in the grove and the other works depicting the first principles are truly lovely. The contrast between the *Era* and

profane literature found in such abundance on the newsstands today is great. The works illustrating faith and repentance especially moved me.

GLENN DAVIS
WAUSAU, WISCONSIN

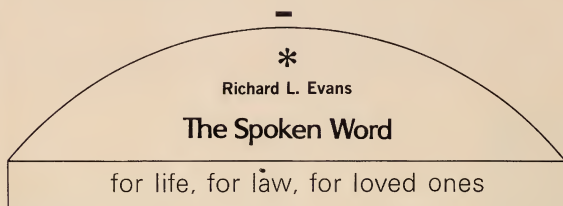
We received the November *Era* yesterday and were thrilled with the center insert on "Some Fundamental Beliefs of the Church." The pictures are excellent, as are the articles. It is something to treasure.

LINDA ZIEBARTH
SAN GABRIEL, CALIFORNIA

Four Witnesses

We were especially pleased to see displayed on the [September] cover the busts of the Four Witnesses of the Book of Mormon. However, we were disappointed to read the cover note, which contained no mention of the Richfield Mormon Visitors Center. Copies of the busts have been on display here for several months. We have also seen the busts at the Manti Temple Bureau of Information.

NORMAN H. JACKSON
SEVIER STAKE MISSION PRESIDENT
RICHFIELD, UTAH



So much we have to be grateful for that almost it overwhelms us, almost before we begin. And among the blessings God has given are, life, and law, and loved ones. Without law, there would be no assurance that a man could enjoy the fruits of his labors. Without law, commandments, standards, there would be nothing to measure by—no way to know what is expected of us—nothing to live up to—little that we could count on. Without law, ownership of property would not be possible. Safety would not be possible. Civilization would not be possible. What a loose and helpless life it would be without law. And, indeed, in the ultimate, without law there would be no life. Along with thankfulness for law, thanks for loved ones, for friends; for food, for water, for air; or the sea, the stars, the seasons; seeds that grow; the beauty of the earth—the wonder of it all, for mother, father, family—the laughter of children, the wondering innocence of their eyes; the trusting hand of a child. Thanks for warmth, for sleep, for sunrise; music; mountains, fields, forests. Thanks for work, for education, for opportunity, for those who make employment possible. Thanks for just being alive—and for the assurance that God lives, that life has meaning and eternal purpose—that life is everlasting, that loved ones live even after they have left us—that the renewal of association with loved ones is part of our Father's purpose and plan. Thanks for a Savior who taught us of life, and redeemed us from death. "God's goodness hath been great to thee,"¹ said Shakespeare. "Should not this great goodness," said William Penn, "raise a due sense in us of . . . resolution to alter our course and mend our manners."² Life, law, loved ones—thanks for all of this, and much, much more. "Let never day or night unhallowed pass, But still remember what the Lord hath done."¹

¹Shakespeare, Henry VI, Part 2, Act II, Sc. 1.

²William Penn, *Some Fruits of Solitude*.

³"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System November 24, 1968. Copyright 1968

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The Church Moves On

October 1968

20 New stake presidency: President Reynold D. Robinson and counselors Lloyd M. Abbott and Charles H. Woodman, Jr., San Luis Obispo (California) Stake.

26 Two lady missionaries—Mrs. Celia Meacham, 59, Ogden, Utah, and Mrs. Martha H. Backstein, 66, Mesa, Arizona—were killed in a three-car freeway collision near St. Petersburg, Florida. The missionaries' car was hit from the rear and burst into flames.

27 New stake presidency: President John Labrum and counselors LaVere H. Brady and Theron Bowles, Taylorsville (Salt Lake County) Stake.

30 The Christmas lighting on Temple Square in Salt Lake City has been listed by the National Association of Travel Organizations as one of the top 20 tourist attractions for December, it was announced. Last year the lighting and its accompanying program attracted some 200,000 visitors.

Servicemen's Stake Europe was organized under the direction of Elder Thomas S. Monson of the Council of the Twelve, Elder Boyd K. Packer, Assistant to the Twelve, and President Hartman Rector, Jr., of the First Council of the Seventy, with Herbert B. Spencer

as stake president, and Veran A. Cottle and Richard W. Newton as counselors. It was formerly the Servicemen's District of the West German Mission. The stake, the first to be organized for servicemen, is the 466th now functioning in the Church.

November 1968

3 President Elvie W. Heaton and counselors Glen H. Rex and Francis L. Spillman were set apart as the presidency of the Logan Temple.

New stake presidency: President Marvin R. Curtis and counselors Briant G. Badger and David M. Horne, Monument Park (Salt Lake City) Stake.

5 President David O. McKay, has now served longer than any other General Authority in this dispensation. As of today, he has served 62 years, 210 days, surpassing the time given by the late President Heber J. Grant.

6 As the results of yesterday's voting became known, President David O. McKay made the following statement:

"I am pleased with the defeat of the proposed liquor by the drink measure [in Utah]. I am grateful for the efforts of those both in and out of the Church, who worked so energetically to bring about this result.

"I am satisfied that what has been accomplished is in the best interest of the people of the state, particularly our youth. Now let the Legislature solve the problems of the present law."

10 President Thomas O. Call and counselors W. Paul Summerhays and Thomas C. Byrne were set apart as the presidency of the Oakland (California) Temple.

15 The First Presidency announced that a temple will be built on a knoll in suburban Maryland overlooking Rock Creek Park in Washington, D.C. The 57.4 acre site was purchased by the Church in October 1962.

It was announced that the Salt Lake Tabernacle Choir will sing at the presidential inauguration of Richard M. Nixon in January. The choir also sang at the Lyndon B. Johnson inaugural in January 1965.

17 New stake presidencies: President Richard D. Lee and counselors Russell D. Stuckey and Clark B. Oborn, Greensboro (North Carolina) Stake; President Dean T. Worlton and counselors Francis R. Hakes and Stephen R. Zimmerman, Lehi (Utah) Stake.

22 The Genealogical Society received an award for "significant contribution to the advancement of the science of information technology," from the Eastman Kodak Co. During the presentation, James M. Arnold, assistant vice president and general manager of the company's business systems markets division, said: "To the best of our knowledge, the Genealogical Society is the second largest organization using our products. And from the standpoint of the number of documents preserved on microfilm, it is the only organization of any consequence which has dedicated itself to the preservation of genealogical records."

Lawn Story

By Maureen Cannon

*March you seed 'em;
May they grow;
June you water;
August, mow.
In October
Winds'll shake
Autumn leaves,
Then you rake.
Comes December
And it snows;
Then you shovel.
So it goes.*

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These Times



Illustrated by David Thomas

The University's Position in the American Community

By G. Homer Durham

President, Arizona State University

● Today's American university has three functions: teaching, research, and public service.

The understanding of things is often enhanced by looking at their history. The universities in America have ecclesiastical roots. Their teaching and scholarly ways derive from Oxford and Cambridge. Research, by nineteenth century infusion, comes from the German universities. The significant mixture of teaching and research (especially as fostered by national legislation as early as 1785 and specifically since 1862) produced the unique public service functions of the American university.

The relation between universities and the local community in Europe and Latin America has been one of intermittent tension. Varying degrees of sympathy and interdependence have been expressed. This relationship of tension in Europe generally characterized local relations with the surrounding community. Interdependence has, more slowly than in America, become recognized

by European leadership. Witness the recent plight of the University of Paris. In the United States, university-community relations, although not without tension, have generally been friendlier and more open than in Europe and Latin America. Among the major reasons have been the public service functions of the American university and the eagerness of the growing U. S. communities to have university benefits.

Contrasting experience with Europe can again be noted. By the year 1200, bands of scholars had organized at Oxford along the lines of the University of Paris. The course usually began when the youth was 16 and, like the apprenticeship, lasted about 7 years. The curriculum, largely circumscribed by theology, embraced the seven liberal arts: the Trivium (grammar, rhetoric, and logic, i.e., the correct modes of the expression of thought), and the Quadrivium (arithmetic, geometry, astronomy, and music). To these were added natural, moral, and

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metaphysical philosophy. The first degree, taken after four years, was the bachelor of arts. The later M.A. was virtually a license to teach anywhere in Europe.

Higher faculties of law, theology, and medicine followed. All members of the university were in orders of the church and subject to ecclesiastical law. Backed by church and king, the university was generally the victor in any conflict with the local community.

For example, after the great battle of St. Scholastica's Day at Oxford, February 10, 1355, the Chancellor of the University with his officers was given control of the quality of bread and ale in the city of Oxford. The university checked the weights and measures, fixed rents, and exercised discipline over citizen and scholar alike in the streets. The mayor of Oxford and the sheriffs of Oxfordshire, on admission to office, had to swear to preserve the privileges of the university. And, on every February 10 until 1825, the mayor, bailiffs, and sixty burgesses of Oxford had to attend a service of penance at St. Mary's and offer one penny each upon the altar to atone for the scholars slain in the riots of 1355.

In the time of Henry III (1216-1272), the crown imposed an obligation on the mayor of Oxford to swear to preserve the liberties of the university. This by 1856 had become unnecessary and was repealed by act of Parliament.

To the British B.A. and M.A., American universities in the nineteenth century added the German Ph.D. Supported by federal grants beginning in 1785 (and since World War II extensively), the large, complex American universities became the envy of the world for their quality and for the nationwide access to them. The rich and the earnest, highly qualified could go to the Northeast.

The rest could go to the local state college, university, or, in the past 50 years, a community college.

In America, more than any other nation, the community, national and local, has embraced, nourished, and nurtured higher education. In the seventeenth century the community received, in return, ministers, schoolteachers, and lawyers. In the nineteenth century, the community began to gain research and service to exploit the land and its resources, ushering in the scientific revolution and laying the foundations for today's teaching, research, and service on all fronts. Training for all the higher or emerging professions quickly followed.

Dean Wiener of the Indiana University School of Business said, during a Phoenix visit three years ago, that business leadership (indeed, leadership in every modern field) is dependent on the university. And, said Dean Wiener, the basic reason for this dependency is that a university is, in effect, a benign "conspiracy" that exists and works to bring about improvement, change, and progress.

Hopefully, this progressive change will be rational and orderly. Mistakes will be made—just as governments, banks, newspapers, anything human makes mistakes. Furthermore, as the history of Oxford and other universities indicates, some individuals in some institutions, as in some families, are not always orderly, rational, and peaceful.

But over the years, the American university has served its local, state, and national communities with extraordinary success. Especially has this been true of the American state university with the capacity for research and public service. And in the twentieth century, the outreach of the American state university has been to the world, as well as to national

and local communities. More than half of the Michigan State faculty has served abroad for two years or more since World War II. Michigan State, consequently, is not only a repository for knowledge concerning the poultry, cherry orchard, automotive, and social interests of Michigan, but a treasury of knowledge concerning Korea, Southeast Asia, Africa, Latin America, and other parts of the world.

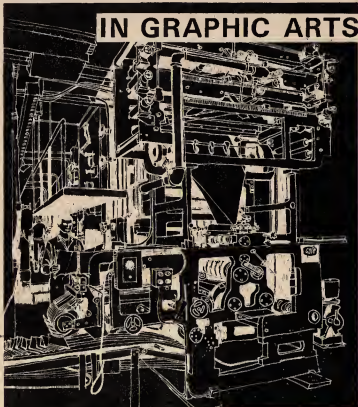
The university provides, to paraphrase John Corson, (1) unique institutional strengths, (2) substantial monopolies of certain kinds of talents, (3) the discipline of objectivity, and (4) commitment to the search for new knowledge; and (5) it stands for the most civilizing values we know—freedom, for example.

American society needs universities, as Corson says, that are willing to accept increasing responsibility for moving ideas "along the road to action," by developing the knowledge needed in the solution of society's major ills. This is not an easy role. It is difficult and painful, including the search for the knowledge.

But knowledge alone does not save. Knowledge has to be "moved along the road to action." Both the search for and the application of knowledge involve hazards, public and private concerns. Risks are involved in this as in all enterprise. The local and all other communities, and their members, all want the university to so function—whether to save them from cancer, gunfire, insects, traffic, germicides, or riots, and to outstrip and outrun the community for such purposes. Whether the community can energize, support, and maintain such a university has always been a real question. But thus far the faith of the people of America has been that this needs to be and has to be done. ○

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End of an Era

Prayer is the very soul and essence of religion, and therefore prayer must be the very core of the life of man, for no man can live without religion. —Mahatma Gandhi

The young kindergartner came home bearing a prize she said she had won for knowing how many were in a dozen.

"I told them 14," she explained.

"But," her father said, "there are only 12 in a dozen."

"I know that now," she said.

"But then 14 was the closest."

Time is a great healer, but a poor beautician.

All share-the-wealth plans have precious little to say about sharing the work.

—T. Kirkwood Collins

Shopping for a ballpoint pen, the woman was shown one so fine it would write on butter. However, the cost was ten dollars. "Haven't you anything cheaper?" she asked. "Perhaps one that will only write on margarine?"

There is no need for any of us to get lost in the wilderness of doubt and uncertainty, and of foolish doctrines, because the way is clearly defined.

—Elder ElRay L. Christiansen

Advice is like snow; the softer it falls, the longer it dwells upon, and the deeper it sinks into, the mind.

—Samuel Taylor Coleridge

Life Among the Mormons



My husband, the newly appointed president of our small branch, called on a busy family. Upon entering their home, he jokingly said, "Sister, I've come to call you to repentance." "Thank goodness," she replied. "I thought you had come to call me to another job!"

—Mrs. John A. Cox, Jr., Freeport, Ill.

Passing our 16-year-old daughter's bedroom, I stopped short. Books were on her desk, clothing on a chair, and a few miscellaneous things on the bed and floor. I was in a hurry to leave for town but took the time to put a note on her door: "If Jesus were to come today, would you invite him into your room?" Returning home I found her room tidy, but the following note was on my bedroom mirror: "No, I would invite him into our beautiful clean living room and discuss my other virtues."

—Lois Hirschi, Sandy, Utah

The luggage-laden husband stared miserably down the station platform at the departing train. "If you hadn't taken so long getting ready," he complained to his wife, "we would have caught that train." "Yes," she replied, "and if you hadn't hurried me so, we wouldn't have so long to wait for the next one!"

Philosophy: unintelligible answers to insoluble problems.

—Henry Adams

Teach youth to play fair and square, to play hard and to win modestly, to lose gracefully, but, above all things, protect them from evil men until they are old enough to protect themselves.

—President S. Dilworth Young

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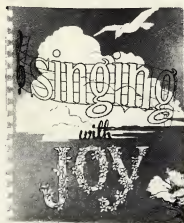
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